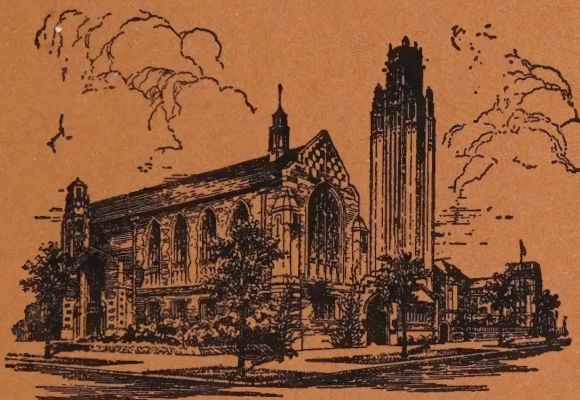


The Chicago Theological Seminary REGISTER



Flight to Japan

Ross Cannon

Pastor or Priest?

Seward Hiltner

A Christian Perspective on China

Roderick Scott

What Think Ye of Christ?

Charles E. Raven

Anton T. Boisen:

Father of the Clinical Pastoral Movement

Fred Eastman

Tribute to Anton T. Boisen

Spafford S. Ackerly

Clinical Training in Theological Education: The Period of Beginnings

Anton T. Boisen

Seminary News

Alumni Notes, Book Reviews, and
The Hammond Library Extension Service Bulletin

FLIGHT TO JAPAN

By ROSS CANNON

[Dr. Ross Cannon, C.T.S. 1937, and Dr. Bryant Drake, C.T.S. 1921, member of the C.T.S. Board of Directors, recently flew to Japan to attend the Seventy-fifth Anniversary of Kobe College.]

I closed up my desk the afternoon of September 20, made two sick calls, and drove to the airport. Thirty-seven days later I sat down at the desk again, having been in Japan twenty-five days, Honolulu two, and California seven and flown 14,000 miles. My impressions were filed in layers instead of categories, and my reactions were unsorted and unlabeled.

Bryant Drake and I found overseas flying safe, smooth, and capable of making transitions too abrupt to seem real.

The islands of Japan are beautiful, meticulously cultivated, and compact. The control of erosion, the conservation of natural resources, and the orderly planning impress the wasteful Westerner. The density of urban living, the eagerness for education, and the courteous adaptability to reconstruction status and privation stand out as primary impressions. Food supplies were better, housing was still woefully inadequate but improving, and commerce both domestic and foreign was swelling. Department stores had wide selections at high prices.

The Occupation was unobtrusive, its controls largely processed by the Japanese. As one man said to us, "No one wears the yoke of an occupation easily, but this is so much better than we feared." The supreme commander seemed widely appreciated and admired. The troops showed courtesy and much common sense in their dealings with the civilian population. The delightful Japanese sense of humor helps greatly.

We spent most of our time with mission people, and what grand folks they are! Gordon and Ruth Dalbeck, C.T.S. 1950, are studying language in Tokyo and have a lovely baby born in early October. They live with Darley and Lucille Downs. Darley Downs is doing a great job steering the Interboard Committee on Cooperation. This is one of the most thrilling ventures going on in the Christian community today. It is being administered with patience and skill. There is still rough going, but great patterns are being explored.

The Occupation is depending on several missionaries for policy guidance in the field of religion, education, and cultural affairs.

The interest in Christianity in Japan is wide and of a high level. Mission schools have laid a solid base of integrity; Christian example and service have been ably demonstrated by foreign and indigenous leadership and congregations. Military defeat by a "Christian" nation makes many Japanese, who believe that national strength is a spiritual matter, eager to know our religious precepts and Scriptures. "Non-Church Christians" is the name given those who give thoughtful study but do not seek baptism or fellowship. There are many of these.

Our missionaries are very able but too few and handicapped by too heavy duties, too wide frontiers of responsibility, and inability or unwillingness to delegate responsibility at this stage. We have a nation eager for companionship and leadership from Christians in spiritual areas, but we haven't numerical strength to administer more than existing institutions.

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MERVIN M. DEEMS, *Editor*

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NUMBER I

PASTOR OR PRIEST?

By SEWARD HILTNER

[The author is Associate Professor of Pastoral Theology in the Federated Theological Faculty of the University of Chicago. He delivered this address in Graham Taylor Hall at the Autumn Convocation of the Seminary.]

WE HAVE come to this Seminary and this Federated Theological Faculty to study and attempt to learn how to bring the peace and the challenge of the Christian gospel to the lives and the needs of men. This means learning to be Christian ministers.

But what *is* a minister? Is he a hand-patter? Or a back-whipper? An incense-lighter? A sweet coaxer? Or what?

The central and most widely used metaphor for the Christian minister is *pastor* or *shepherd*. Christians of nearly all persuasions from Roman Catholics to Baptists may reject all other common names for their leaders, but all speak of pastors.

"Pastor" means shepherd. As a figure, it comes out of an agricultural, not an industrial, society. Besides, it makes a lot of difference which characteristics of the sheep, of the shepherd, and of their relationship are stressed. We may mistakenly

imply utterly helpless sheep that need a strong-handed shepherd. But we *can* imply instead the notion of serious concern, vigilant interest, and emotional acceptance of the sheep as they are and not just as we would have them be.

Agricultural or not, the pastoral metaphor is here to stay. We want it to be given the second rather than the first kind of meaning, which it must have if it is to be truly Protestant.

We believe in our professional role as pastors; but as Protestants we deny ourselves a role as priests. True, we have re-defined the priestly function. We have a universal priesthood of believers, which means two things: that a man does not in the nature of things need to have a human mediator between him and God but may approach God or be approached by God directly and that under some circumstances any man may be another's priest. These points are of immense importance not only in Protestant history but in our

personal lives. We can approach and be approached by God, directly; but if there are barriers to this approach, created by our humanity, another human being may help make us approachable.

But, so redefined, the old priestly function—the necessary human mediator—has disappeared. What is left may, with a bow to tradition, be called “priestly,” for it does maintain a continuity. But in its intent and its function it is not priestly but pastoral. To act as priest to another in Protestantism is to act as a shepherd. To seek God in Protestantism is to shepherd and collect one’s self—weaknesses, strengths, sin, potentiality—and lay it in humility with one’s very life before God.

The first point of my discourse is, then, that pastor is the central metaphor for the Protestant minister and that such functions as might be implied in priesthood are actually better understood from the shepherding focus. We need to develop a positive understanding of shepherd which is not authoritarian in character; but in any event we reject priestly notions entirely.

THE NEW PRIESTLINESS

But it is not so easy as that. We have settled one battle of the pastor versus the priest, only to see a new form of this conflict emerging. Viewed inwardly and psychologically, Protestantism is just as much in the throes of this new priestly-pastoral warfare as it was with Roman Catholicism at the time of the Reformation. Until we can define and understand it, we cannot bring up our reserves to fight the new priestliness.

What, inwardly and psychologically, was behind the *old* priestliness? Why did men feel that someone was needed to be set apart, of a different order from themselves, who could presumably communicate with God as they could not?

Certainly the motives were complex and must be viewed historically as well as psychologically. But in essence the motivation is economy of effort—not unlike my resting content in ignorance of the transmission and carburetor of my car because a mechanic is prepared to handle it for me. This works well as long as the mechanic is good, or as long as I do not believe that my car knowledge is a matter of life and death. A priest enables religion to be kept in its place. I may also cling to the mechanic because, after efforts to repair the oil filter, I become overwhelmed with my helplessness and cleave blindly to his presumed authority. The German retreat under Hitler, after frustration with attempted democracy, is a modern social illustration of the same principle.

With even so brief and sketchy an insight into the inner nature of the old priestliness, we can turn to examine the *new*. It appears in many ways, which on the surface seem different. Do not, therefore, take any one phrase as descriptive of the whole thing. Try to think of my next paragraphs as you would an impressionist painting. Get the impression of the whole before you examine the parts.

The new priestliness lies, for instance, in efficient administration. Efficiency is certainly necessary. The Monroe family may have to be Number 238 in the parish list, and the Monroe children turned into siblings. Meetings may have to be run on time, and even tots wear Mickey Mouse watches. We can hardly advocate inefficiency. But efficiency can easily lose sight of its ends in preoccupation with its means. The parish lists, statistics on calls, and numbers of projects completed can subtly become substitutes for salvation and growth in the people for whom all these were designed.

The new priestliness may be found also in intellectual order and assiduity. In-

tellectual work is of immense importance. If I am to help the mythical Monroe family find and live the Christian faith, I must put effort into understanding both the faith and the Monroes. We can have no agreement with the irrationalists who would deny the possibility of knowledge of the faith, or who would scout the value of understanding the Monroes in favor of operating by ear. Yet here too there is constant danger of preoccupation with paraphernalia. One of the forms this takes is extreme specialism, which this Seminary and this University are doing much to counteract. The danger lies not in the function of specializing but in the retreating or safety motives within the specialist, which prevent him from lifting his eyes above his narrow horizon.

We may find the new priestliness too in a concern for the distinctiveness of our faith and its practice. Such concern and such practice we believe to be basic, else none of us would be here. If we are to have the faith in any sense, we need constantly to separate it from that which it is not, for it is not everything. But this legitimate desire to know what is unique can turn with amazing ease into a life-belt kind of tactic. By resting safely on the belt of our defined distinctiveness, we forget the height of the heavens above and the depths of the ocean below. William Temple once said that God is interested in a lot of things besides religion. If our interest in religion becomes a safety device, protecting us from the human necessity of looking at the heights and depths of our existence, then our faith and our life are at war with each other whether we know it or not. The world is not flat. It is heaven and it is hell.

Other ways in which our present priestliness shows itself could be suggested, for instance, in our respectability—all the way from neckties and trouser cuffs to the illusion that our middle-class morals are

mirrors of God's moral law. But we need not be exhaustive. Having given at least a few brush strokes to this impressionistic painting, the general nature of the new priestliness may begin to appear.

It is constricting, narrowing, safety-seeking, foreshortened. It is like the rodeo rider who begins by trying to get hold of the wild horse before the horse can throw him, but who soon decides it may be better to ride only tamed horses. It aims at economy, not just of effort—for there is much hard work in it—but of the personality. It seeks stability at the price of breadth of experience. Because it forgets "He descended into hell," it loses interest in "He ascended into heaven."

It is against waste, inefficiency, irrationality, ecstasy, laziness, intuition, empathy—anything which would remind us of the depths and the heights of human existence. It is therefore against the very penetration into our own lives, the lives of other people, and the meaning of human existence which is essential if the Protestant understanding of Christianity is to take hold of our lives. In Nietzsche's phrase, it is completely Apollonian with no admixture of the Dionysian. Because it knows no ecstasy, no genuine standing *outside* itself, neither does it know what it is *within* itself.

The contention might be made that what I have described is simply a temptation the ministry always confronts; so why call it new and why priestly? I call it new because the whole force of an industrialized, urbanized, and mechanically thinking society not only is behind it but is making it a rigid pattern of culture even within the life of the churches. This was never true before. I call it "priestly" because it is based on the psychological and inward constriction and safety-seeking which is what made all priesthoods necessary.

It is hard for us to see in its generality

because we tend to overlook the particular form in which it tempts us personally. We may scorn the minister who is just a promoter, or the other who is so efficient with small things that he never finishes anything big, or the scholarly grind whose sermons are beautifully footnoted and furbished with gems of poetry but who does not touch the daily life of his people. But the difficulty is that the new priestliness does not have to be so extreme to be devastating. One can be priestly about almost anything, and none of us is immune.

THE NEW SHEPHERDING

If the new priestliness is what we must strive to avoid in our ministry, it is the new shepherding which we must aspire to have. This needs to be new in the sense that authoritarian underbrush should be cleared from around it. It may also be new in that the knowledge of persons and of interpersonal relations which has come to us in recent years from the sciences of man has illuminated aspects and areas which were previously seen only in flashes of light by the great men of human history.

I began these comments after being profoundly impressed with a certain New Testament story which I had never thought of previously in the context of the ministry. Perhaps it seems strange that I should choose, to illustrate the essence of shepherding, a woman who was leading a sinful life—no doubt a prostitute. Let me read the story in Goodspeed's translation (Luke 7:36-48):

One of the Pharisees asked him to have dinner with him, and he went to the Pharisee's house and took his place at the table. Now there was a woman in the town who was leading a sinful life, and when she learned that he was having dinner at the Pharisee's house, she got an alabaster flask of perfume, and came and stood behind him at his feet, weeping, and began to wet his feet with her tears, and

she wiped them with her hair, and kissed them, and put the perfume on them. When the Pharisee who had invited him saw this, he said to himself, "If this man were really a prophet, he would know who and what the woman is who is touching him, for she leads a wicked life."

Jesus answered him, and said to him, "Simon, there is something I want to say to you."

He said, "Proceed, Master."

"Two men were in debt to a money-lender. One owed him a hundred dollars and the other ten. As they could not pay him, he canceled what they owed him. Now which of them will be more attached to him?"

Simon answered, "The one, I suppose, for whom he canceled most."

"You are right," he said. And turning to the woman, he said to Simon, "Do you see this woman? I came to your house; you did not give me any water for my feet, but she has wet my feet with tears and wiped them with her hair. You did not give me a kiss, but from the moment I came in she has not stopped kissing my feet. You did not put any oil upon my head, but she has put perfume upon my feet. Therefore, I tell you, her sins, many as they are, are forgiven, for she has loved me so much. But the man with little to be forgiven loves me but little."

And he said to her, "Your sins are forgiven!"

The story is of course about Jesus. But we may look at it also from the standpoint of the woman. It seems a very simple one and, were the feet she washed those of anyone but Jesus, perhaps a sentimental one. Forget for a moment that Jesus is in the story at all. What has the woman done? What activated her? What was the meaning of her action?

For one thing, it was wasteful. She used alabaster perfume, no doubt purchased from the ancient equivalent of Marshall Field's—when she may have passed Woolworth's on the way to the Pharisee's house. She was wasteful too of feelings. She wept, and with such depth that her tears could wash his feet. She was also

wasteful psychologically. Here she found herself in the presence of one who inspired deep emotion in her, but she said nothing. With a chance to nail down the contact, she let the opportunity slip by. In the story she does not even have a name. She wasted her opportunity to go down in history as anything but "Alabaster Anonymous."

For another thing, her action was inefficient. If she wanted to show love to her master, why not bring a jar of water and a cloth and perhaps a good solid Ivory Soap kind of perfume? The motive of her action would still be clear, and she might have pennies and emotions enough left over to be able to do it again.

Her action was completely romantic and Dionysian—something to be performed once and not repeated, something so deep it could never be approached again. Why not a touch of the Apollonian, at least saving her hair?

Her action was also undertaken in both joy and suffering at the same time. She wept, but she was joyful in the presence of the Master. Why such *excess* of emotion? Why not a bit of ladylikeness, of good taste? She acted as if she did not know that *nice* people never get drunk—even emotionally and spiritually.

Yet the story speaks to us more loudly than waste, inefficiency, romanticism, and excess. We feel something fundamental in her ability to give herself completely, at one moment, right now, without thought of anything else, even of release from her troublesome feelings. She had courage, or as a prostitute she could not have risked visiting a Pharisee's house. She had some intelligence, for she came at the right time. She had what is the closest we humans can come to *agapē*—in its Dionysian manifestation.

Along with waste, inefficiency, romanticism, and excess, we see a form of dedicated selfhood which gives all that it

has—emotionally as well as materially—when it is touched or inspired by need. Away with all prudential considerations—this devotion must be expressed, this help must be given. In what is, fortunately for us, usually a somewhat less costly form, this is the attitude and feeling to which the pastor aspires.

Our fiercest enemies are not, as the new priestliness would have us believe, the empty alabaster jar, the dirty hair, the unnecessary tears, or the inarticulate vocal chords. They are not inefficiency of technique, waste of emotion, a deep feeling for other people, or spending our powers.

Those enemies, instead, are the very things which the new priestliness worships: efficiency, effort, emotional control, common sense, the safe and secure middle road as unaware of the mountains as of the valleys.

Jesus said, "The man with little to be forgiven loves me but little." We might paraphrase, "The man who is still so alienated from the heights and depths of life, and even of his own self, that he is unaware of having fallen short of what he was meant to be—is bound to be in that same measure incapable of reaching out in love and concern to any other human being." If he clings to safety, he cannot know love. If preoccupied with being respectable, he cannot respect himself or others. If unaware of his sin, he has no stake in forgiveness.

PRIESTLISSNESS OR SHEPHERDING

If you and I were only scientists, concerned with nothing but adding bits to human knowledge here and there, our problem would be simpler. We would have the same temptation to fall into priestliness, but it would not threaten the very purposes for which we labor.

If we were only scholars, it would also be easier. For we could find our safety in

the pursuit of scholarship and remain unaware of how that preoccupied priestliness might tear down the bridges of communication with our own deeper selves and with other people.

Our task might be less difficult if we were only professional practitioners. We could use all our knowledge and skill to help people, and we could do it on the foundation of a professional ethics. We would not have the disturbing and disrupting feeling which comes out of being a shepherd, *more* than a professional, as demonstrated in the spirit of the woman who washed Jesus' feet.

If we are to work toward being better pastors, we must be all these things: scientists examining how things operate, scholars studying the processes of nature and the course of human history, professionals dealing in ethical responsibility with the lives of those we serve. But we are more than these at the same time. We are also conveyers of the gospel, spiritual healers of the sick, leaders of people into the understanding and practice of the Christian faith, evangelists to those outside the Christian community. In other words, if we understand the shepherding function in its broadest and best sense, the essence of our entire task is suggested by it. We are shepherds precisely at those points where we transcend the functions of scholar, scientist, and professional man—without of course being any the less competently the scholar, scientist, or professional man.

We also are closest to being shepherds when we are farthest from being priests. When we need not be preoccupied with the niceties and efficiencies and small rationalities, we may then be open and sensitive to the heights and depths which the shepherd's vision requires. This seems to me one of the most basic reasons for theological education—for that kind of education we try to give here, which

helps a student but which also, from the first day, helps him to teach *himself* to the fullest extent he is able. For the intellect properly exercised can make an enormous contribution to one's capacity for shepherding and to his ability to resist the temptations to priestliness.

A good swimmer has used his intellect to merge theory and practice in the act of swimming. He can stroke or he can float. He can dive down a few feet, so that the very idea of depth no longer appalls him. He can dive from a modest height and know that the water will treat him elastically when he enters it. He knows he cannot swim too deeply or dive from too great a height; he is quite aware that there are limits. But his knowledge and his skill permit him to swim with an inner feeling of strength and power within those bounds. And if a situation requires that the old bounds be exceeded, this can be done not with the nice calculation of priestliness but with the abandonment of the shepherd.

The pastor who becomes sure of his foundations, and at home in the permissible heights and depths, can then avoid being preoccupied with them from that point on. As human need and divine call may urge him, he can then be free to go farther.

We saw that behind all priestliness, the old and the new, was the motive of economy of effort and constriction of personality, and behind that a clutch for safety. We have seen now that it is precisely the renunciation of mere prudence, the letting-go of safety considerations, which makes a shepherding attitude possible.

This must not mean that safety or security is unimportant, that we should blame ourselves if we must admit to some measure of concern for it. That would be moralism to the *n*th degree. Instead, we may see that security is necessary but that, the more we have it, the less

we need be preoccupied with it. The person filled with the new priestliness does not need castigation for his security concern. He needs help in changing his notions of *true* security. It is not enough merely to seek new ways to reach old goals. Our very understanding of the nature of the goals also requires transformation.

It is not our belief here that a man or woman spends three or four years on the campus being educated and the remainder of his professional life exercising his education. It is, instead, that he learns here those fundamental insights which enable him to go on learning as he practices: as scientist, scholar, professional man—and pre-eminently as shepherd.

He must have tools, but there is no real security in a tool which cannot be reshaped to meet new need. He must have purposes, but there is no relaxation in any purpose which may fall into the rigidity of priestliness. He must have some emotional strength, but there is no stability

in an organization of the personality which can protect itself by insensitivity to the depths of human experience. He must have some spiritual perception, but this in its very nature cannot be patterned and habituated and grooved.

The challenge we confront now—whether as students, teachers, or practitioners—is: pastor or priest? Not all our insight or all our effort can protect us from the temptations to priestliness, nor make the way smooth to being true shepherds. But our insight and our effort—intellectual and emotional and spiritual—can make that small difference which which may nevertheless be decisive.

Like the woman who washed the feet of Jesus, we do well to collect our materials, to arrive at the right time, to have the courage to make the journey. But we strive that, having once arrived, we may give ourselves in abandonment to that which the situation demands. Herein lies the essence of shepherding.

A CHRISTIAN PERSPECTIVE ON CHINA

By RODERICK SCOTT

[The author, a graduate of Haverford College and Harvard University, has been a missionary of the American Board and Professor of Western Culture at Fukien Christian University, Foochow, China, for more than three decades. On furlough, he gave in the Autumn Quarter at C.T.S. a seminar on "Christianity and the Far East." This is the substance of an address delivered at the Chicago Congregational Association, October 10, 1950.]

ONLY the religious man can understand history," says Arnold Toynbee, and the Christian, according to Lord Acton, should commence his study of history by looking for the good before the evil. A Christian perspective, moreover, will scan both the immediate and the distant prospect and measure them both by their effects on human personality.

I

In the near view there are several good things to be said for the Communists, at least from the Chinese point of view. Although the Communist armies owed their original successes less to their own prowess than to the appalling decline in Nationalist morale, more positive benefits are now coming to light, which explain the note of enthusiasm in some of our letters

from China. The new rulers have brought the hated civil war to an end, have ushered in a kind of peace, and have put a stop to ruinous inflation; by the same token any new war would be extremely unpopular. Again, nourished as they were for twenty years amid the barren hills of Yenan, the Communist soldiers and officials often display a refreshing simplicity and honesty in the conduct of affairs and an asceticism in daily life that appeal to everyone. Buddhism has left behind in China something of a passion for hard living. For the intellectuals the supposed Marxism in the Communist movement suggests an economic way out for a non-industrialized country, and the dialectic of history is better than fatalism on any count. Thus, by and large, the general reaction is to give the Communists the benefit of the doubt and a chance to see what they can do.

But in their clever exploitation of the people's angers the new rulers have shown their greatest skill. This is not to say that they have won many wholehearted followers or believers or that they can hold the gains won; indeed, already their gains in this field have begun to turn sour.

In three ways the Chinese people are resentful of events, and this of itself is remarkable among a fatalistic and acquiescent people—indeed, this is *revolution*, and the Communists appear for the time being at least to be representing the silent masses in voicing these resentments. They feel in the first place that Chiang Kai-shek and the Nationalists betrayed them in not giving them peace at the end of the second World War and/or in not starting any reform movements when the Japanese fighting ended. So implacable is this feeling that no outside attempt to rehabilitate Chiang could ever hope to succeed, and it makes no difference that Chiang in large measure was not to blame for the failures associated with his party.

In the second place, the Chinese have a long-smoldering resentment over the neglect by their various governments of the plight of the farmer. Most of the people in China are farmers, and life for them has hardly changed since the New Stone Age! So the Communists get a ready hearing by promising agrarian reform. The third of their resentments, as with all Asians, is anger against the colonial system, or "imperialism" as they call it. When Sun Yat-sen said China was a "subcolony," he released among Asiatics a sense of solidarity-in-oppression which had never been known. The whole problem of the Far East could be focused in this one anger against the colonial system of the Great Powers. Even to annex an uninhabited atoll for an airplane base may be objected to.

These resentments have been powerful levers toward Communist support, but already, as hinted, two at least of them have begun to cool. Higher taxes than even the Nationalists' are no way to "liberate the farmer," and "leaning to one side," as Mao Tse-tung calls the new alliance with Russia, is going to look to the masses increasingly like the substitution of one imperialism for another. The Chinese, listening to the fervid broadcasts accusing the United States of "imperialism" and enmity, are already asking themselves how it is possible that America, friend for fifty years (i.e., since the Open Door policy), can have suddenly turned into the enemy, while Russia, of which they have known nothing good or bad, has as suddenly become "their only friend." Leaning to one side means that there is no middle course; sooner or later the Men of the Middle Way are going to start resenting that!

II

In the far view there are also advantages, but they are advantages this time for *our* side, factors in the total situation

which are on the side of the non-Communist Chinese and therefore of most of the friends of China. I refer of course to the difficulties the new rulers will face when they settle down and start seriously trying to communize their fellow-citizens. The difficulties would seem almost insurmountable. The result is bound to be a modified communism, though no one can say yet what form this will take. The Chinese have resisted ideas they did not like before this; indeed, they invented the first boycott. This is not to say that the Chinese Communists are not true Communists but that circumstances beyond their control are bound to alter the program. Nor will there be any Gandhi-like resistance movement, for they have no such leader. What, then, are these obstacles to communizing 450,000,000 people, of whom only five million are Communists to date?

The difficulties of developing even a superficial friendship with Russia sufficient to camouflage the stern demands of the Soviets for tribute and concessions and air bases have been mentioned. Since Russia asks and does not give, friendship for her is nonexistent. Friendship for America, Willkie's "reservoir of good will," still persists.

Then there is the sheer size of the job of rehabilitating a country like China after nineteen years of conflict (war began when the Japanese attacked Shanghai in 1932). Now China is a bureaucracy and that means office-holders by the thousand to keep her going. The Communists simply do not have the men; already they are drawing on Nationalists and Christians for personnel; these people are bound to modify the practice if not the doctrine. On the darker side is the unexpungeable corruption in the big cities, and the Communists have had little experience with city government. Again, already we hear that they are buying urban plenty by

commandeering rice from the country, which is a sort of reverse corruption.

Add to the size of the job the size of the nation and the ancient general decentralization of the common life. It would take a dozen years to build up China to the place where a totalitarian system will really work. China's problem of unity was too much for Sun; Chiang made progress with it until he lost his hold by becoming a rather mild dictator. Now apply that lesson to the new conquerors. Sheer force, as Chiang also found, doesn't work either, for the soldiers are the people in China.

Consider, moreover, the nature of Chinese character. Like the Americans, the Chinese can't be pushed around; no conqueror has ever forced his will on this "diffuse, cohesive, doughlike structure" which is the Chinese masses. Contrast the independent Chinese farmer with the Russian serf, and you get the point. Mao and the others know they have to handle these folk with care; note the reiterated use of the word "people" in Mao's speeches; never does he speak like Stalin of the "state." Chinese youngsters again may learn to prate, as a recent dispatch states, the new catechism: "I do not love my father; I do not love my mother; I love my state"; but no Chinese will ever really repudiate his family. And China has no classes to produce a class war, nor any aristocracy or bourgeoisie to hang all the evils of life on, and no industries to engage a revolutionary proletariat. Where are the new rulers to take hold?

III

And lastly there is the Chinese Christian church. It may seem foolish to prophesy that this little body will make any difference when the Communist steamroller gets started, but, once accept the premise that the church will not sell out entirely, and it will not (I know my brethren). Through the years the two advantages the

Christians possess over the Communists will become stronger and stronger until they, like other factors in this strange picture, will be a modifying force of some proportions; perhaps this group will become one of historian Toynbee's creative minorities. These advantages are character and vision, the products of Christian education and Christian worship. Without character in their representatives, governments cannot last, and, without vision, the people perish. Communist education is training in political, not moral, leadership, and the nationalism held up before people as the antidote to "imperialism" is an empty frame without positive content, for no satellite nations are permitted to progress.

At the moment the Communist government of China seems favorably disposed toward the church. Mao has stated that Protestantism, because of its social program, is not to be interfered with. This is not to say that lines are not being drawn in, school buildings taken over, churches closed, pastors compelled by the desperate financial situation (savings lost in the long wars) to seek other work, etc. People are naturally fearful, and life is hard for the little Church and the little churches. There is much poring over the Book of Acts; the disciples of Jesus faced a totalitarian government, too, did they not? The Christian colleges have received general approval and some aid, and the religious programs on their campuses are going stronger than ever, more students attending chapel and electing courses in religion and seeking baptism and volunteering for the ministry. William James once called the idealists tender-minded; the others were tough-minded. That distinction would not fit these Chinese Christian youth today! The Christian Manifesto issued in May, 1949 (of which much has been made in the American press), which was signed by several hundred Christian leaders, expresses

its intention of urging on the churches cooperation with the "People's Government" in their efforts to get rid of the twin evils, feudalism (the plight of the farmer) and imperialism. It also states that the church hopes for the early establishment of self-support and the general reduction of the foreign staff, but it reports the government as saying that of course these changes will take time. None of this is very serious; some is mere generality; some is what the missions have long been urging on the church. Missionaries are not being forced out; but, when they return to their homelands for normal reasons, they must apply for permission to return, and then "only the true friends of China" will be readmitted. No new missionaries are contemplated. The carrying-out of these rules will result in many China missions being without missionaries. And the American church must for a time get accustomed to that, trusting the Chinese church to carry on by itself until things change.

Things will change in China and in Asia; that is the surest prophecy, for they have been changing fast for a decade. That is the *revolution* again. Political or missionary policies based on the old assumption that Asia is the continent of unchange are doomed to failure. A further prophecy is sure, too, that Communist China will be very sensitive to the international situation. Blundering here will help the Communists, but the skill and patience that are willing to take the Chinese point of view into consideration will surely hinder their schemes. So far skill seems to rule the handling of Far Eastern affairs by both the United States and the United Nations. What China needs most is to settle down and go to work. Whatever promotes this will bring peace to the Far East, for it is in chaos that the Chinese Communists have a case. Produce order in Asia, and communism will disappear.

WHAT THINK YE OF CHRIST?

By CANON CHARLES E. RAVEN

[Canon Charles E. Raven is Regius Professor of Divinity, Cambridge University, England. Under the sponsorship of the Interchurch Council at the University of Chicago he recently gave a series of lectures on the general theme, "Religion and the Bases of Peace." He delivered this sermon in Bond Chapel at the service of worship of the Federated Theological Schools, October 24, 1950.]

While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? Whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord? [Matt. 22:41-43].

IN THESE words at the very end of his public ministry, as it is recorded for us in the Synoptic Gospels, Jesus takes up *again* the question which in another crisis he had already addressed to his own immediate followers when he said, "Who do men say that the Son of Man is?" and "Who say ye that I am?" The question is obviously fundamental for all Christian discipleship. But its occasion seems to me equally important with its content—that, at the close of his ministry in Galilee, at Caesarea Philippi, and again at the very close of his teaching work on earth, Jesus should twice have turned aside, as it were, from his general theme (the Kingdom of God and its character and obligation, its challenge to the men and women of his own day and of all time) to focus attention upon the revelation in the more intimate field of himself. That seems to me to be highly significant. If it be true, as one of our greatest English philosophical theologians has said, that God has two unique sacraments or means of revelation to us, one the universe, and the second the person of Christ, then it is significant that at times of special crisis when we need newer

insight and fuller power we may both perceive and know what things we ought to do and may have grace and power to fulfil the same. At such times we should face again the person of the Christ and see in all honesty and in all humility what he can give us of insight and power.

So I make no apology at a time like this when this great people has come to the fulness of its destiny; when a stranger in your midst can tell you how eagerly the rest of the world looks to this great republic for leadership; and when quite evidently in every relationship of human life new possibilities are opening up, and old problems, after centuries of preparation, have now reached a point at which they must be decided—to again suggest this question. At such a time when it is a splendid thing to be young and American, you will need every bit of insight and of power that you can get from the Lord Christ. "What think ye of Christ? Whose son is he?"

As we face that question I think the subsequent reply and question give us the clue to our proceeding. We must surely begin once more with the records, with the son of David, and with the belief that Jesus is one of ourselves. Otherwise we shall—as Christian theology and theologians have so often done—reply rather glibly, "The son of God" and then pro-

[NOTE.—The sermon was recorded by tape and has been edited. Our thanks are due Mr. James Breazeale and Mrs. Janet Mori for help in recording and transcribing.]

ceed to read into the character of Jesus ideas of God which we have gotten from other and very different sources. Far too often in the history of Christendom that has happened, and Jesus has been wrenched to make him fit in with ideas of God which are in fact pre-Christian and very often almost anti-Christian. We have got to begin where his own immediate followers began, "The son of man." We shall not stay there.

Remember for a moment the impact which he made when he first appeared in the synagogue at Capernaum. Then people whispered to one another, "What is this? A new kind of teaching? This fellow speaks with authority and not like the rabbis." How again later they said, "A great prophet has risen up among us. God is visiting his people." And so when he challenged them they said, "You are the Christ, the Messiah, the Anointed, God's special messenger to men, man's special representative to God." And how at the very end of it, even the centurion was forced to say, "Truly this man was the son of the gods." And then follow it through the Epistles and see how these very different people who came under the influence of Jesus, in ransacking the whole vocabulary of religion, tried to find words that should do justice to the greatness of what they had experienced in and through him: release from the Law; entry into newness of life; escape from self. Albeit, not I but "Christ lives in me," and so on to the image of the invisible God, first born of all creation, God's revelation-mystery in whom there are stored up all the treasures of wisdom and of love, "the Way, the Truth, and the Life"; "my Lord and my God." We must seek the appropriate definition. We must try to frame the portrait, but he breaks the thread; he transcends the definition. For us as for men of

old time he fills up, as we study and learn of him, all that we can conceive of the beauty and the order and the goodness which is Reality. He surpasses all that we can learn elsewhere of God.

If you doubt that, think for a few moments of the things which he did and still does: the three essential contributions to the remaking of mankind which arise from him—the three which are indeed inseparable. First is fulness of life, sensitiveness, illumination. Consider his methods of teaching, with what infinite versatility and resourcefulness he stabs man awake, finds what is the teacher's first job to find: the soft spot, the point of access, the growing point in each particular man and woman, things done before, multitude of images, poems, aphorisms, parables, and the rest of it. Yet somewhere they touch our sensitiveness into life, quicken our vision, unseal our ears that we may hear and see and know. The splendor of God fills his words, and we can live, as Aristotle said of old, to the uttermost of our capacity, eternally, immortally. That first. In these days it is customary to despise illumination, to write it down as Hellenistic and superficial. That is bad religion and bad theology.

The second lesson of Jesus is that of freedom, of penitence, of being broken into life. When he had quickened and given life abundant to his disciples, he then allowed them to be broken by the very illumination which brought life. They were challenged and defeated and so emptied as we are when we see the glory and know that we are people of unclean lips dwelling in the midst of a people of unclean lips. Penitence is the inevitable accompaniment of illumination, and we are broken into life. To many of you that experience in its fulness has not yet come. You have not yet failed; you have not yet known the shattering blow of utter hu-

miliation arising out of your own travail of that which you possess. You have not known the shock of bereavement when all that life means to you is taken away; and therefore you haven't perhaps yet fully discovered the release that comes, when having passed through the worst that life can do to you, you are to that extent released from fear—fear of what mankind may think, fear of death itself—and from the city of selfish ambitions which so easily distract us and enslave us. But you all know people who, having entered into life by way of death, yet live in the world as no longer possessed by it, and you can see the description of them in those paradoxes of Paul as dying and behold we live, as having nothing yet possessing all things, and you can see the secret of power and of joy which that experience, the experience of the cross, contains. These two things he did for the men and women who followed him. These two things he still does for you and me, as we are sure of that community, that fellowship, that solidarity of one with another, the experience of which comes to some of

us with a vividness equal to if not surpassing that of our first conversion.

Then, again, you have learned or you will learn moments when, illuminated and self-emptied, you discover yourself bound with the group of his disciples, with the group of people related to yourself in obligation to a common loyalty, in the service of a common cause. You will enter into that community whose prototype is the pentecostal church and whose resources are the infinite resources of the living spirit of our God. And I believe that only if we can in this day of direst need recover something of that solidarity, something of that release from suspicions and enmities and friction one with another, from snobbishness and jealousy and hate so that our whole selves may be dedicated to the doing of God's work in this great day of God; I believe only if we can recover something of that experience of illumination and freedom and of fellowship, shall we walk worthily of our high calling in this age and day of the Kingdom of Christ, who stabs us into reality. He who has done these great things for us to him we devoutly pray.

FATHER OF THE CLINICAL PASTORAL MOVEMENT

By FRED EASTMAN

[*Fred Eastman needs no introduction to the readers of THE REGISTER, a magazine which he piloted to national prominence among alumni periodicals. Well known for his plays and his writings in the field of biography, he is frequently consulted in the fields of radio, audio-visual aids, and motion pictures.*]

THIS is the story of the origin of one of the most heartening ventures on the frontiers of religion.

It's the frontier where pioneering pastors and doctors, working together, have struggled to meet the need for ministers specially trained to serve men and women whose nerves and minds are breaking under the pressures of modern life.

One of the first to realize this need was Richard C. Cabot, a noted physician and author who also taught in Harvard Divinity School. He had introduced the case method into medical education and had a large share in the inauguration of hospital social work. In 1925 Dr. Cabot published an article in the *Survey Graphic* in which he proposed that something radical be done about this need for better-prepared pastors. He suggested that every student for the ministry be given a kind of clinical training for his pastoral work similar to the clinical training a medical student receives during his internship.

Behind Dr. Cabot's proposal lay not only his medical experience but his acquaintance with the work already begun by Anton T. Boisen, a middle-aged minister who had come through a serious nervous breakdown that had confined him for several months in a mental hospital.

[NOTE.—This is the major part of an article under the same title which appeared in *The Pastor* (Vol. XIV, No. 2) for October, 1950, and is reprinted by permission of the Editor.]

Boisen had a unique cultural background. His ancestral family tree was heavy with college teachers and presidents. He had graduated from Indiana University, Yale Forestry School, and Union Theological Seminary. He had received a Master's degree from Harvard University. He had been a sociological investigator for the Presbyterian Department of Country Church Work, had spent five years in the rural pastorate, and had made extensive surveys for the Interchurch World Movement. The collapse of that movement brought to a sudden end his sociological work and precipitated a nervous breakdown.

Being a genuine scholar, he studied his own case and those of his fellow-patients; and upon his release from the hospital he enrolled in Harvard University to study further the problem that had confronted him. There he found a group of men admirably suited to guide his thinking—Richard Cabot, Macfie Campbell, William McDougall, and Elwood Worcester—all deeply interested in the vagaries of the mind. With their help he prepared himself for a ministry to the mentally ill and, at the same time, for further researches which would be foundational for the more effective training of future ministers.

To have a great goal is one thing; to realize it is quite another. The difficulties he faced were staggering, chief among

them the lack of financial resources. On the other hand, he had no family responsibilities.

The first step came when William A. Bryan, superintendent of Worcester State Hospital with its 2,200 mental patients, offered him the Protestant chaplaincy of that hospital. Boisen accepted and soon demonstrated that a chaplain giving full time to an intelligent, day-in-and-day-out ministry to mental patients individually and in groups was far more effective than the plan in most hospitals: simply having pastors of local churches come in on Sundays to conduct a worship service.

Next, in June, 1925, came the introduction of theological students. There were four that summer, one each from Harvard, Boston, Union, and Chicago. There were four also in 1926. In 1927 there were seven, in 1928 eleven, in 1929 fifteen. These students worked on the wards, at first ten hours a day, then part time only. They wrote letters for patients. They also conducted recreational programs—baseball, play festivals, group singing, checker tournaments. They took walks with patients around the grounds. They made records of their observations. They read up on psychiatry, psychology, and religion. They attended psychiatric staff meetings and had special conferences with Boisen and the medical staff. Through it all they made friends with the patients and with each other.

The financing of this work constituted one of Boisen's major problems. The hospital could pay his modest salary and a limited amount for attendants' wages. It also provided room and board for the students. Other expenses had to be met from outside sources.

Obviously Boisen needed the support of an organization that would help on this financing and enlist the cooperation of theological seminaries, doctors, and ministers. One of his early students, Philip

Guiles, who had become so convinced of the value of the training that he had stayed on with it, volunteered to help secure funds. Fortunately, his own father-in-law, having previously manifested his interest, agreed to make a substantial contribution provided those who had been foremost among Boisen's helpers and advisers would form a corporate body to finance and otherwise promote the work. They agreed.

On January 21, 1930, Richard Cabot, Henry Wise Hobson (now Episcopal Bishop of Southern Ohio), Samuel Eliot of the Arlington Street Unitarian Church of Boston, William A. Healy of the Judge Baker Foundation, and Ashley Day Leavitt of the Harvard Congregational Church of Brookline met in the study of Dr. Eliot, adopted a constitution and by-laws, and signed the incorporation papers for The Council for Clinical Training of Theological Students. Philip Guiles was made the executive secretary and Helen Flanders Dunbar, of the 1925 group, the medical director.

An important fact needs stressing at this point. The founders made it clear to every student that he must not think of himself as under training to become a psychoanalyst or a psychiatrist. That would take years of specialized graduate work in the proper institutions. The Council aimed only at bringing the minister-to-be face to face with human misery in various institutions and there, under competent supervision, to accomplish three things:

1. To open his eyes to the real problems of men and women and to develop in him methods of observation which will make him competent as an investigator of the forces with which religion has to do and of the laws which govern these forces;

2. To train him in the art of helping people out of trouble and enabling them to find spiritual health;

3. To bring about a greater degree of mu-

tual understanding among the professional groups which are concerned with the personal problems of men.

Underlying these aims and the whole undertaking were three assumptions which Anton Boisen stated:

1. That the living human documents are the primary sources for any intelligent attempt to understand human nature;

2. That the study of human ills in their terminal stages is a most important means of enabling us to grapple with them in their more complex incipient stages.

3. That service and understanding go hand in hand. Without true understanding it is impossible to render effective service in that which concerns the spiritual life, and only to those who come with the motive of service will the doors open into the sanctuaries of life. . . .

The State Hospital at Elgin, Illinois, caring for 3,600 mental patients, called Boisen to become its chaplain. He had been offering courses on religion and mental health at the Chicago Theological Seminary for some years. He could continue these and make the Elgin Hospital not only a training center for the Council but a basis for fundamental research, a laboratory where theological students could discover fresh insights which would bear upon their work as students and as ministers. So he accepted the call and served both institutions until his retirement. And in his retirement he continues his researches. Out of them have come his great book, *The Exploration of the Inner World* (1937); his manual for pastors, *Problems in Religion and Life* (1946); his service book for hospitals, *Hymns of Hope and Courage* (1st ed., 1930; 5th ed., 1950). Just now he is completing another book.

Meanwhile the movement for the clinical training of theological students has grown steadily. There are now some

thirty training centers where 140 theological students from twenty-five seminaries work for periods ranging from five weeks to twelve months preparing themselves for more adequate service as pastors of churches and as specialized workers in hospitals and reformatories. More than 2,500 students have availed themselves of the opportunity to study in these centers.

Boisen has thus pioneered the way to a field of far-reaching importance. His constant emphasis upon the firsthand study of persons in difficulty has brought forth published works of real significance by those who have been associated with him. These include such contributions as Flanders Dunbar's *Emotions and Bodily Changes* (Columbia University Press, 1935), *Psychosomatic Diagnosis* (Harper & Bros., 1943), and *Mind and Body* (Random House, 1947); Russell Dicks's *Art of Ministering to the Sick* (Macmillan Co., 1936), which he wrote in collaboration with Dr. Cabot; his *Pastoral Work and Personal Counseling* (Macmillan Co., 1949); and *My Faith Looks Up* (Westminster Press, 1950) and his monthly department in *The Pastor*; Carroll Wise's *Religion in Illness and Health* (Harper & Bros., 1942); and Seward Hiltner's *Religion and Health* (Macmillan Co., 1943) and his newest book, *Pastoral Counseling* (Abingdon-Cokesbury Press, 1949).

Many of his former students now hold positions of strategic importance. For example, Donald Beatty is in charge of the training of chaplains for the Veterans Administration; Wayne Hunter is associate director of the Chaplains' Training School at Carlisle Barracks, Pennsylvania; Harold Hildreth is chief psychologist for the Veterans Administration; Fred Kuether is executive secretary of the Council for Clinical Training; Seward Hiltner for the last twelve years has been Secretary of the

Federal Council of Churches' Commission on Religion and Mental Health and is now Associate Professor of Pastoral Theology on the Federated Theological Faculty of the University of Chicago.

But the vast majority of the students have remained in the pastorate, as Boisen and the Council intended from the beginning. The grateful testimonies of these pastors cheer the Council leaders when the going gets tough. And they warm the heart of their spiritual godfather who

started this great adventure. Here is but one sample:

I have found my clinical training increasingly helpful in understanding the reactions of the people to whom I seek to minister. Instead of becoming discouraged, I realize that there is something troubling them, of which they may not be fully aware, but which forces them to act as they do. Sometimes, because of my training I can help them to discover what it is, and to help correct it. I minister to their needs with a sympathy and understanding that I would not have had without my training.

TRIBUTE TO ANTON T. BOISEN

By SPAFFORD S. ACKERLY

[On the occasion of the Silver Anniversary of the Council for Clinical Training, Dr Ackерly made the following address. The author graduated from Yale Medical School with internship and postgraduate work in New York, London, and Vienna. He is Professor of Psychiatry and Chairman of the Department at the University of Louisville School of Medicine, and Director of the Louisville Mental Hygiene Clinic.]

I AM grateful and happy to have been asked to say a word of formal tribute to a man whose life and works have contributed so much to the understanding and treatment of mental and spiritual maladjustments. As I worked side by side with him at the Worcester State Hospital in those early years of the Council, I was struck with his broad cultural and educational background. He never paraded his scholarship. In fact, he tried to conceal it, but at the same time he used his knowledge of the classics and the romance languages he once taught for the benefit of the patient and for the edification of all of us at staff meetings and on the wards. He must have learned this practical application of academic knowledge in his years as a rural pastor and surveyor of rural conditions. I often wish I could have had some of his experience in the country as a country

practitioner of medicine where one comes really close to people and their sufferings. One wonders if his early ideas concerning the training of theological students in this field did not originate at that time and were later crystallized by his own periods of turmoil as he went more deeply into his own sufferings. The theologian and the philosopher in him never escaped or became lured into any ivory tower. His strong vibrant nature could not be contained within the classroom, and so he found himself in the U.S. Forestry Service for several years (and he never let us forget it!). To him trees were like people. It almost seemed he took up forestry to interpret human beings better. At any rate it worked out that way.

Neither did he bury himself in a state hospital, for I found out later that during those Worcester years he was not only Lecturer and Research Associate at the

Chicago Theological Seminary but also lecturer at the Boston School of Theology. I think he must have felt too provincial in this because still later he took on the Pacific Coast also as Earle Lecturer in the Pacific School of Religion.

For the benefit of those who might feel Dr. Boisen confined himself exclusively to centers of theology, let me assure you that this was not the case, for on his way between these seminaries he stopped off in Kentucky, and, if he did not actually "play" the horses, he went out with me to see the horses "play" at Churchill Downs. Only once did I catch him reading a newspaper when the horses came around the turn! I am sure that, had he known the horses as he did trees, he would have a lesson for us there too.

As a youngster in the field of psychiatry I was probably too preoccupied with the great gaps in my own knowledge and understanding to appreciate fully some of the fundamental verities that Dr. Boisen tried to get over to us. Perhaps had he been more pedantic and more confusingly complex in his approach to the problems of the mentally ill, we would have hounded his footsteps more than we did. But his precepts and concepts have stood the test of time. He used to say, "This patient is really concerned," or "This one is not," or "This one is struggling through to some reorganization, and, while the going will be dangerous for him, I think he will come through." He never minimized the seriousness or dangers that tortured souls went through; he knew full well that some would not or could not achieve what we have termed "homeostasis." I wish I could have worked with Dr. Boisen at Elgin and heard him ex-

pound on such things as shock and insulin therapy, lobotomy and the later discoveries in endocrinology. Perhaps I will still have an opportunity to renew these more professional associations with him. I suspect, however, that the newer therapies have not changed his fundamental beliefs, for where strong "affect" exists there is "concern," *there* is contact with the world, and therein lies the path to recovery regardless of what specific modalities are used.

I believe with Dr. Boisen that religious concern—I speak of religion here as purposive strivings for a positive way of life—engenders, fabricates, and elaborates—in short, creates—"affect" whether through the medium of the pituitary hormones and their effect upon the adrenals or through substances yet unknown. Certainly the issues for struggle are made in man's mind.

Such positive strivings can be called none other than love, that soul-sweeping concern of a father for his children. Lesser concerns, narrowly conceived, that seek neurotic advantages as a way of life, had better be called by another term, perhaps "anemic emotivity" rather than sanguine "affect."

One might say in closing that Dr. Boisen's life and works as we know them have come down to us as a labor of love which not only sustained him in times of shadow and doubt but also brought richer meanings to the search for mental and spiritual health.

Dr. Boisen, we wish you continued good health, happiness, and as long and sturdy a life as some of those trees of the forest you love so well.

CLINICAL TRAINING IN THEOLOGICAL EDUCATION: THE PERIOD OF BEGINNINGS

By ANTON T. BOISEN

[Alumni and friends of C.T.S. will be glad to have Dr. Boisen's response at the celebration which honored him.]

ONLY after long hesitation have I acquiesced in permitting myself to be singled out as mainly responsible for something which was really a joint affair. I have, however, finally decided to take advantage of the opportunity which you have afforded me to set the record straight with reference to the contribution of friends without whom my own efforts would have come to nothing and to summarize very briefly certain convictions which have grown out of my experience with mental illness.

No consideration of the beginnings of this movement can leave Dr. Richard Cabot out of account. Without his powerful support the movement could hardly have got under way. He stood behind the earliest proposal, that of a research project at the Boston Psychopathic Hospital in 1923, ready, if need be, to provide financial support. It was he who found the opening at the Worcester State Hospital, and it was he who gave nation-wide publicity to the idea of a clinical year for theological students. Dr. William A. Bryan's part as superintendent of the Worcester State Hospital is also well known, and that of Dr. Charles F. Read at Elgin has been for me of crucial importance.

Among those whose part is less well

known I think first of all of Fred Eastman, who has been my close associate ever since we left Union Seminary in May, 1911, to undertake a joint study of rural church conditions in northeastern Missouri. The acute disturbance which in 1920 plunged me into this new field of labor began under his eyes, and in the dark days at Westboro the intelligent support which he gave me and the lengthy correspondence which he encouraged were for me all-important in finding the way through to a constructive solution. I have thus had evidence in my own experience that psychotherapy, or "counseling," is not dependent upon specialized professional training and techniques but upon interpersonal relationships of understanding and friendship on the one side and trust on the other. Fred Eastman has been for me a representative of psychotherapy at its best.

Equally important in the early development of the movement was Arthur Holt. I had known him in Kansas in 1913-14, and in 1920 I had declined a tempting offer to become his associate in the Congregational Social Service Commission in order to take a church and devote myself to what I regarded as more strictly religious work. Following my release from Westboro in 1922, I saw much of him, and, when in 1924 he ac-

cepted the call to the Chicago Theological Seminary, it was with the understanding that my undertaking at Worcester was to be an integral part of his department in the Seminary. In all my experience I have never known a more intelligent listener or one who equaled him in the capacity to stimulate and guide others in differing fields of creative work and to help them to co-ordinate their findings and view them in their larger perspectives. To him the clinical-training movement in its period of beginnings owes an enormous debt; also to the Chicago Theological Seminary, which through him took the Worcester project and later the Elgin project under its wing.

Mention should also be made of Norman Nash, my associate in World War I, and of the Episcopal Theological Seminary, where he taught, for enabling me to spend two and a half years at Harvard in the study of the problem with which I had been so dramatically confronted. That period of study has been of decisive importance in any contribution which I have been able to make.

Not least among those to whom the movement was indebted in its early years are the students who responded to its call and contributed in all sorts of ways to the welfare of the institutions where they served. They worked on the wards, took patients out for hikes, directed intramural softball, organized and led patients' choirs, and published mimeographed news-sheets. And at the same time they won the respect of the medical men through their intelligent observations and case reports on the patients to whom they ministered. Among these students are some who have given their lives to the cause. I think thus of Aleck Dodd, who in 1927 entered upon a two-year training period at Worcester and who now comes as close as anyone I know to being a true physician of souls. I think also of Don Beatty, now associate

chief of chaplains for the Veterans Administration, who came full time to Worcester in 1927 and has since given to this movement fifteen years of his vigorous life. Don Beatty could do more things well than any student we have had, except perhaps Frank McPeck, and I have often wondered where we would now be if we had not had his invaluable help. Another to whom we are especially indebted is Phil Guiles, now of Andover-Newton, who came to Worcester in 1928 and who was responsible for the formal organization of the Council in 1930. As its first executive secretary he extended our operations to general hospitals and penal institutions, and he was himself at Massachusetts General the first of our group to undertake work in a general hospital. For all these twenty-two years he has been actively engaged in clinical training. Special mention should also be made of Wayne Hunter, now associate director of the chaplains' training school at Carlisle Barracks, who was the first student to make his appearance at Elgin. His capacity for making friends and his devoted work on ward and playground did much to set the project on its feet in the Chicago area, and for the movement as a whole it was he who spearheaded the way into the federal correctional institutions.

These are just a few of those who had a part in the beginnings of the movement. I have not attempted to speak of those who are now most active. The work of Fred Kuether, Carroll Wise, Seward Hiltner, Russell Dicks, Rollin Fairbanks, Granger Westberg, and Wayne Oates is speaking for itself. It is thus borne in upon me ever more convincingly that this movement is one of many minds and many hands.

I think I ought to point out that this undertaking was not of my own devising but the product of forces above and

beyond myself. I had read no books on psychiatry, and I did not know that such a man as Freud existed at the time I "went crazy" and announced that the problem of insanity was important and that I had decided to investigate it. My idea during the period of delirium was that I had broken down the walls between religion and medicine. With these ideas I seemed to have nothing to do. They came surging in with such power and were so utterly different from anything I had previously thought or dreamed that they seemed to carry authority. Instead of accepting credit for my part in this movement, the question which weighs upon me is whether I have not sometimes got in the way of developments which might and should have been.

Let me also emphasize the fact that our movement, as I have conceived of it, has no new gospel to proclaim. We are not even seeking to introduce anything new into the theological curriculum beyond a new approach to some ancient problems. We are trying, rather, to call attention back to the central task of the church, that of "saving souls," and to the central problem of theology, that of sin and salvation. *What is new is the attempt to begin with the study of living human documents rather than with books and to focus attention upon those who are grappling desperately with the issues of spiritual life and death.*

The attempt to employ the methods of science in this hitherto unexplored field is perhaps a radical departure, so far at least as theology is concerned—but our findings are in line with the insights of Jesus and of Paul, of Augustine and of Luther. I might elaborate upon these findings at considerable length, but there is not time. Let me now present in the form of a personal creed some central convictions which have been derived

from my thirty years of work in the wilderness of the lost:

1. I believe that man is born subject to human frailties and perversities. Educators may learn much from a study of the consequences of mistakes made in early training, but it is a serious mistake to place all the blame for later maladjustments upon the parents. Even in the best of families and with the best of training unruly desires derived from our animal ancestry are likely to manifest themselves. The garden of the heart when left uncultivated is always taken over by weeds.

2. I believe that men have divine potentialities. The characteristic feature of human nature is social control through the internalization of the social norms within one's self in the form of conscience. The human being has thus the capacity for doing the right thing not through blind instinct or outward compulsion but through inner self-direction. This method of social control is a new emergence in the process of evolution, and mental illness is the price we have to pay for being men and having the power of choice and the capacity for growth.

3. I believe that certain forms of mental illness, particularly those characterized by anxiety and conviction of sin, are not evils. They are instead manifestations of the power that makes for health. They are thus analogous to fever or inflammation in the body. I am thus very sure that the experience which plunged me into this new field of labor was mental illness of the most profound and unmistakable variety. I am equally convinced that it was for me a problem-solving religious experience. My efforts to follow the leads derived from my own experience and check them in the experiences of others have convinced me that my experience was by no means unique.

4. I believe that the real evil in functional mental illness is not to be found in

discontent with one's imperfections, even when that discontent is carried to the point of severe disturbance, but in the sense of estrangement and isolation due to the presence of instinctual claims which can neither be controlled nor acknowledged for fear of condemnation. The aim of psychotherapy is not to get rid of conflict by lowering the conscience threshold but to remove the sense of alienation by restoring the sufferer to the internalized fellowship of the best and thus setting him free to strive for his true objectives in life.

5. I believe that love is the paramount human need and that there is a law within which forbids us to be satisfied with any fellowship save that of the best. Religious experience is the sense of fellowship raised to its highest level, and religion is thus an inevitable consequence of the social nature of man. This means that religion is not to be explained in terms of relationship to parents. It is rather the reverse

which is true. The parents are important to the young child because to a degree which is never repeated in the course of his existence they represent that in the universe upon which he is dependent for love and for protection. From the religious standpoint the aim of education is to lead the growing individual to transfer his loyalty from the finite to the infinite and to recognize that his parents are merely imperfect representatives of a higher loyalty to which he owes unre-served allegiance. For the religious man this higher loyalty is represented by his idea of God, and that idea stands for something which is operative in the lives of all men whether they recognize it or not. Ethical norms do not stand or fall with the belief in God, but they do not exist in a vacuum. They rest upon and are functions of living relationships symbolized by such a belief, and they are validated by their long-run consequences in the lives of those who hold them.

SEMINARY NEWS

C.T.S. WELCOMES NEW DIRECTOR

AT ITS June meeting the Board of Directors added The Reverend Ervine P. Inglis to its membership. Educated at Grinnell College and the University of Chicago, Mr. Inglis received his B.D. degree from the Seminary in 1921. He holds an honorary degree from Grinnell. He has had four pastorates: Aurora, Nebraska; Vine Church, Lincoln, Nebraska; Greeley, Colorado; and, since 1938, Webster Groves, Missouri. He is also a member of the Executive Committee of the General Council. His family consists of his wife and five children.

CONGRATULATIONS

The Seminary family congratulates Mrs. Marie Cole Powell and Mr. George Willard Hales upon their marriage, Tuesday, September 12, 1950, at Concord, Massachusetts. Mr. Hales is Honorary Chairman of the Board of Directors of C.T.S.

ENROLMENT

The Chicago Theological Seminary has one of the largest entering classes in its history, composed of 66 students from twenty-one states and eight foreign countries. The total registration for the Autumn Quarter is 128, of whom 56 are married students.

WORLD CHURCH FELLOWS

One of the Seminary's most outstanding services in the promotion of missions, understanding, and international good will is President McGiffert's plan to bring six World Church Fellows annually to the Seminary for postgraduate study. This year there are representatives from India, Japan, Holland, Scotland, Germany, and Switzerland. These fellowships of \$1,200 each are made possible by the generous gifts of churches and interested friends. The following are the World Church Fellows for 1950-51:

JAMES DEY (*Scotland*) was born in Glasgow in 1923 and spent his youth in an industrial factory

of that city. On leaving high school, he became a junior audit clerk with a large firm of accountants. In 1942 he volunteered for service with the Royal Air Force. His training brought him to Canada, where he spent a year, gaining his pilot's wings at a flying school in Saskatchewan. On his return to Britain, Mr. Dey served with a bomber squadron and after the Allied victory in Europe was released to pursue his studies for the Christian ministry. He is a graduate of Edinburgh University. While a student there he took prominent part in student life and had the honor of chairing the first postwar Quadrennial Conference of the British Student Christian Movement held at Westminster, London, in 1948. He finished his studies at the Scottish Congregational College, Edinburgh, in June, 1950.

After his year of study and travel in America, he plans to return home and serve in the pastoral ministry of the Congregational Union of Scotland.

LUISE HILDEGARD JOCKERS (*Germany*) was born in 1924 at Homburg, Saar, and lived at Zweibruecken, Palatinate, until the war broke out. Then her family moved to Kassel, Hesse, where she passed the examination of a humanistic Gymnasium in 1943.

She had always wanted to study medicine; but during the year 1945 she changed her mind as to the purpose of her life. Since the beginning of the war there had been no religious education in the German schools. So she decided to prepare herself for religious education in high schools; in addition to religion, she wanted to teach English and Latin.

In 1947 she was admitted to the University of Marburg, where she studied for six semesters. She took courses in English literature and grammar, in Latin literature, and in theology. During the summer semester, 1950, she studied at the University of Tübingen, majoring in New Testament and philosophy.

With great joy and appreciation she accepted the scholarship offered by The Chicago Theological Seminary. She anticipates with enthusiasm the rich experiences which this coming year certainly will bring to her. One reason why she was so keen about study in America, she says, is that here a vigorous scientific training is connected with the practical work in the churches and among the youth and in

social work. She hopes to learn much from the American Christian churches in order to serve better in Germany.

MASATOSHI DOI (*Japan*) was born in 1907 in a farmer's home of Buddhist faith. Upon graduation from commercial school in 1925, he began his professional career as a company employee. About that time he first came into contact with Christianity and was baptized in 1926 in a Congregational church. In 1928 he decided to prepare himself for Christian leadership.

After graduating from the Theological Department of Doshisha University in 1936, he entered the ministry and served two Congregational churches, one in the downtown section of Kyoto and the other in a rural area. He was ordained in 1940. He served as secretary for the headquarters of the United Church of Christ in Japan in 1945, after which he entered General MacArthur's Headquarters and worked there until July, 1950, as an adviser on religion. His duties were to coordinate research works on the current trends and tendencies not only of Christianity but also Buddhism, Shintoism, and other religions and to edit in English a monthly comprehensive report.

His chief concern is to learn how Christian principles can contribute to the building of Japan as a democratic country. After his return to Japan, he is looking forward to teaching in a Christian college while serving also as the minister of a church.

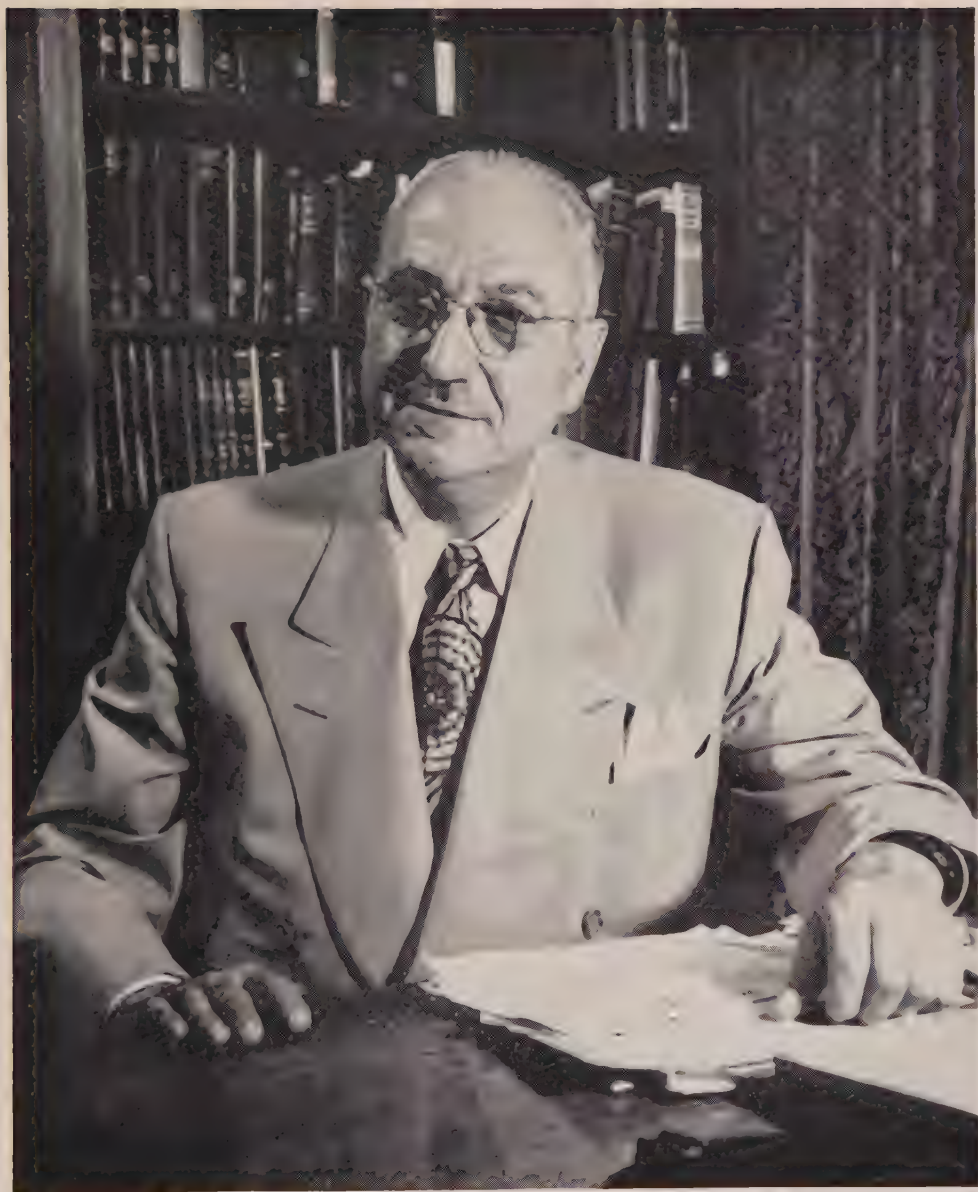
GEERT DE HAAN (*Holland*) was born in 1924 in Leenwarden, Holland. His parents, belonging to the Dutch Reformed church, were very poor, so he was obliged to go to work when he was fourteen to supplement the family income. Studying was out of the question for him, but he became a member, and later a leader, of Christian and socialistic youth movements. In his leisure time he studied the problems of church and society in his country. During the war his conviction grew that the best way in which he could serve the church and the world was to become a minister. He then began to prepare himself for the matriculation examination which would make it possible for him to enter the university. Two years later he passed the examination and received a scholarship to begin his theological study at the University of Utrecht. He continued his study at the University in Leiden.

His great desire is to study the American way of church organization and management in order to enrich the life of the church in Holland.

THOMAS WIESER (*Switzerland*) was born in 1926 at Wattwil, Switzerland. His father is a pastor of the Evangelical Reformed church, and Thomas grew up in a large family as the youngest of seven children. When he was eleven years old, the family settled in Basel. This meant for him the change from the village to the city and at the same time the beginning of his high-school training. He entered the Humanistische Gymnasium at Basel and graduated after eight years of training. The Christian environment in which Thomas was reared proved so effective that he decided to become a minister like his father. After a year at Basel he continued his studies at Zurich University. This year was a decisive one, since he began to understand and accept the ministry not as a merely traditional profession but as a personal vocation to preach the Gospel. Returning to Basel in 1947, he spent another two years studying theology. Graduating in 1949, he became a pastor's assistant in a small village and was ordained before leaving Europe.

Thomas always wanted to counterbalance his theological training by practical activity. Thus he joined the Basel Student Christian Movement and assumed its leadership in 1947. The work of the group was centered on Bible study with a view to helping students from other faculties to understand the Gospel. Through the contact with students from other countries he became aware of the great diversity of theological opinion and hoped that he might study at a foreign university. This led him to accept a World Church Fellowship offered by the Chicago Theological Seminary.

PRAKASH S. BHONSLE (*India*) was born in Satara in a strictly orthodox Hindu family in 1910. He became an orphan while a baby just six weeks old. He was admitted to an orphanage then run by the American Marathi Mission of the American Board of Commissioners for Foreign Missions. He finished his high-school education at the same place and received his B.A. degree from Bombay University, studying at Wilson College. After a year's clerical service in Satara, he joined the Leonard Theological College, Jubbulpore, and graduated in 1940 with the diploma of Graduate in Theology of that Seminary, and the Bachelor of Divinity degree of the Serampore College. He took up mission service at Satara the same year as an evangelist and worked there until the American Marathi Mission appointed him principle of the Bible Training School at Rahuri in 1944, where he continued until coming



DR. KARL MENNINGER, *Alden-Tuthill Lecturer, Ministers' Week
at C.T.S., January 22-26, 1951*

Twentieth Annual
Ministers' Week

AT THE CHICAGO THEOLOGICAL SEMINARY

JANUARY 22-26, 1951

MONDAY EVENING THROUGH FRIDAY NOON

***Theme:* THE CHURCH AND PERSONALITY**

Who's Who on the Program

SPECIAL LECTURERS

MENNINGER, KARL, A.B., M.S., M.D.

General Director of the Educational Department of the Menninger Foundation,
Topeka, Kansas

Author of *The Human Mind, Man against Himself*, etc.

Dr. Menninger will deliver the Alden-Tuthill Lectures on the subject, "The Relation of Religion and Psychiatry"

MILLS, ELDEN H., D.D.

Pastor of The First Church of Christ (Congregational), in West Hartford, Connecticut

Lecture theme: "The Work of the Pastor and Preacher Today"

NICHOLS, JAMES HASTINGS, PH.D.

Associate Professor of Modern Church History, Federated Theological Faculty,
University of Chicago

Author of *Primer for Protestants*

Lecture theme: "The Relationship of Protestantism and Roman Catholicism"

ROUND TABLES, DIRECTORS, AND CONSULTANTS

PASTORAL COUNSELING AND PANEL SESSION ON PSYCHIATRY AND RELIGION

HILTNER, SEWARD

Associate Professor of Pastoral Theology, Federated Theological Faculty,
University of Chicago

Author of *Pastoral Counseling and Religion and Health*

Assisted by: ANTON BOISEN, KARL MENNINGER, and others

HOW PEOPLES' MINDS ARE MADE UP

"The Church and Action Groups": A consideration of current movements and efforts to use the church for propaganda purposes

GIBBONS, RAY

Director of the Council for Social Action of the Congregational Christian Churches

Assisted by: PRESIDENT ARTHUR CUSHMAN MCGIFFERT, FRANCIS MCPEEK, and others

One session on personal and political freedom (civil liberties) by ARTHUR CUSHMAN MCGIFFERT

CHRISTIANITY IN THE FAR EAST

SCOTT, RODERICK

Head of the Department of Western Culture at Fukien Christian University, Foochow, China (on furlough)

Assisted by: Seminary World Fellows and others

RELIGION AND HIGHER EDUCATION

HALVERSON, MARVIN

Dean of Students, The Chicago Theological Seminary

Resource People: College presidents, chaplains, and teachers of religion

COURSES, LEADERS, AND SUBJECTS

ADAMS, JAMES LUTHER: "The Theological Basis of Ethics"

Caleb Brewster Hackley Professor of Religious Ethics, Federated Theological Faculty, University of Chicago

GORDH, GEORGE: "The Christian Vision and the Christian Life"

Assistant Professor of Historical Theology, Federated Theological Faculty, University of Chicago

SNYDER, ROSS: "Group Dynamics"

Associate Professor of Religious Education, Federated Theological Faculty, University of Chicago

WILDER, AMOS: "The New Biblical Theology and Its Implications"

Professor of New Testament Interpretation, Federated Theological Faculty, University of Chicago

* * *

5:30 P.M.—A daily worship service

DEAN MARVIN HALVERSON will organize a religious art exhibit



The Janitors' Class at C.T.S.

Organized by FRED EASTMAN in the autumn of 1949, it enters its second year, with several of the faculty sharing in the teaching. The class meets once a week. From left to right, back row: GEORGE PURSER, JAMES PINNAMON, NATHAN SMITH, and GEORGE EVANS; front row: JOHN HENRY STEWART, CHARLES BROWN, and RICHARD DENSON.

to America. This school prepares adult people, both men and women, for lay ministry in the rural churches of western India. He was ordained as a minister of the United Church of Northern India in 1942. Besides his full-time responsibilities in the Bible School, Mr. Bhonsle has taken a keen interest in the church and youth work in western India. He has been president of the Christian Endeavor Union of Western India for four successive terms and has headed the Student Christian Movement during three different terms. He was elected the moderator of the G. V. Church Council twice during recent years and has been the editor of the 109-year-old Christian *Marathi Weekly*—an official church-mission organ of western India.

He is at present on a sabbatical leave for one year and is a recipient of the World Church Fellowship allotted to India by The Chicago Theological Seminary.

ACTIVITIES OF ADMINISTRATIVE COUNCIL MEMBERS IN 1950

ARTHUR CUSHMAN MCGIFFERT, JR.

Mr. McGiffert has become a member of the Board of Dillard University, New Orleans, and chairman of the Chicago division of the American Civil Liberties Union. In the interest of recruiting, he made extended trips to the West, the Southwest, the Southeast, and New England. Further invitations from alumni will be heartily welcomed. For some months he served as acting minister of a Congregational church, north of La Grange, Illinois, which had just organized in a schoolhouse. He spent the summer abroad preaching in a Congregational church in Cambridge, England, for a month, and sight-seeing.

WALKER MOORE ALDERTON

Professor and Mrs. Alderton spent several weeks during the summer in and about Silverton, Colorado. He conducted services in the Congregational church during the Sundays of their stay. En route to and from Colorado and in the farther Southwest, they paid visits to recent alumni and to students on summer assignments.

Mr. Alderton continues to serve on committees of various civic agencies. He recently served as moderator of a regional meeting on "The Church and Economic Life." After some

years as chairman of the commission by that title in the Church Federation of Greater Chicago, he has been succeeded recently by Professor Obenhaus.

Last spring he assisted the director of the Northern Area of Illinois, Rev. Nels F. Nordstrom, in a round of associational meetings devoted to the review and discussion of their functions and place in the life of our churches.

ROBERT CASHMAN

At the annual meeting held in Moline, Illinois, in May, Dr. Cashman was elected president of the Board of Trustees of the State Conference of Congregational-Christian Churches.

His summer was taken largely with the remodeling of an old eighteen-room house at Fifty-sixth Street and Woodlawn Avenue to provide nine apartments for married students; and with a major repairs and renewals program for the Seminary's educational buildings.

His recent book published by Harper's on *The Finances of a Church* has brought him numerous invitations to speak to churches in preparation for the every member canvass. Perhaps most significant was his participation in the Fourth Annual Laymen's Conference, September 24, at Green Lake, Wisconsin.

Mr. Cashman's chief responsibility is to raise money for the Seminary, and he looks forward with keen anticipation to the time when all the churches of the Middle West will be contributing 1 per cent of their current budgets for the training of future Christian leaders.

After more than twenty-eight years of service, he is scheduled to retire in June, 1951.

MERVIN M. DEEMS

Mr. Deems began 1950 with *ad interim* pastorates at Jefferson Park and Villa Park churches. He gave the Post-Easter Retreat Lectures for the Southern California Conference on "The Power of the Gospel"—lectures which were mimeographed and distributed by the Conference. One of his sermons, "When Life Loses Its Zest," appeared in *The Pulpit* for June, 1950. The Summer Quarter he divided between teaching at Chicago and preaching six Sundays in All Souls Church,

Bangor, Maine, whose minister, Arlan Baillie, C.T.S. '39, was on a prolonged European tour. This fall Mr. Deems has spoken at Glencoe, Oak Lawn, and Mont Clare and has lectured at the annual Pastor's Convocation at Merom, Indiana, and at First Congregational Church, Oak Park. He continues to edit the C.T.S. REGISTER and to serve as registrar of the Chicago Congregational Association and secretary of its Advisory Board.

FRED EASTMAN

Fred Eastman during the past year has published articles on drama in the *Educational Theatre Journal*, the *Christian Advocate*, and the *Church School*. His article entitled "The H-Bomb and the World's Children" appeared in several Quaker magazines. He also wrote an article for *The Pastor* on Dr. Anton T. Boisen and the origin of the Council for Clinical Training. His major off-campus speaking engagements included addresses to the Religious Drama Conference at Bowling Green University (Ohio), to the American Educational Theatre Association at its annual convention in Chicago, and to the Indianapolis Chapter of the American Association of University Women. He spent the summer at his workshop in New Hampshire on the following projects: (1) a complete revision of the Seminary's selected list of seventy religious dramas, to appear early in 1951; (2) a 15,000-word allegory entitled "Satan, Security, and Freedom"; (3) a new one-act play entitled *An American Family*, to be published early in 1951 by Samuel French, Inc. He has continued to serve on the Federal Council of Churches' Commission on Worship and upon the Radio and Television Committee of the Church Federation of Greater Chicago. During one week in May he supervised the intensive religious drama studies of Fritz Kraatz, a German theological student brought to America under the State Department's plan of educating German youth in American cultural programs. Throughout the year, with the aid of President McGiffert and Professors Deems, Obenhaus, and Williams, he conducted a special class for C.T.S. janitors—a class so deeply appreciated by the janitors that it is being continued this year. At the request of the Plan-

ning Committee of the National Council of Churches, he planned the ceremony in which the Council was constituted at Cleveland on November 29.

SAMUEL KINCHELOE

Dr. Samuel C. Kincheloe has been working on his "Religion in the City." "The Sociology of Religion" course is now a part of the reorganized ethics and society field and has required reworking. During the year he has directed a special study in the "Yards" area, looking to ways in which the University of Chicago Settlement can reduce delinquency. His long-time case studies of representative churches continues.

His work as consultant in research and survey for the Church Federation of Greater Chicago and for the Chicago Congregational Union has been lighter than usual, owing to the specialized staff in research in those organizations.

He participated in a number of conferences, including the Urban Convocation and the Home Missions Conference in Columbus and the Constituting Convention, National Council of the Churches of Christ in the U.S.A., Cleveland.

The executive, policy and planning, and the American Missionary Association Division committees and the Race Relations and Field Research departments of the Board of Home Missions of the Congregational Christian denomination have demanded a great deal of time.

Two urban seminars were held during the year, and special lectures were given at the University of Kansas City.

VICTOR OBENHAUS

Nineteen-fifty began for Mr. Obenhaus with a trip to Jerusalem as a member of a committee to study the internationalizing of that city. He served as secretary of one of the commissions in the Detroit Conference on Church and Economic Life; has tried to maintain a continuing relationship to the newly formed Bureau County Cooperating Council of Congregational Christian churches; and accompanied delegations of students to the Religion and Labor Foundation Conference and to the

Interseminary Rural Life Conference at Merom.

As a member of the Marginal Church Committee, he undertook a brief survey of the proposed Wells County (North Dakota) Parish of Promise, which later was officially elected to that status. Following the General Council Meetings, at which time Mr. Obenhaus completed his term of office as chairman of the Council for Social Action, he returned to the campus to serve as Dean of the School of Church and Economic Life and to teach in the Leadership Training School (YWCA-YMCA), both conducted by the Federated Theological Faculty of the University. He preached at the Blue Island Church, while that church was searching for a pastor.

In addition to addressing church conferences, he gave one of the addresses at the National Convocation of the Town and Country Church.

ROBERT E. TINKER

Mr. Robert Tinker, Assistant Business Manager, preached in the Community Congregational Church in Villa Park, Illinois, one Sunday in August and for two Sundays in the Warren Avenue Congregational Church of Chicago. In October he conducted the service for the Chicago Area meeting of the National Association of Educational Buyers at College Camp, Lake Geneva, Wisconsin.

On June 16, Mary Beth joined Terry and Bruce in the Tinker household. While family responsibilities keep him very busy apart from regular Seminary duties, he also serves in the following church and community activities: teacher of the Adult Bible Class, member of the Benevolence Committee, chairman of Division in Loyalty Campaign, Bryn Mawr Community Church; first vice-president and member of the Board of Directors of the Hyde Park Kiwanis Club; vice-president of the Chicago

Association of Community Councils; member of the Steering Committee of the Hyde Park Community Council; and treasurer of the Advisory Board of the United Student Fellowship, University of Chicago.

AMOS N. WILDER

Professor Wilder has been editing this year an anniversary volume of papers for the National Council on Religion in Higher Education. He also serves on the editorial boards of the *Journal of Biblical Literature* and the *Journal of Religion*. In the spring a new revised edition of his *Eschatology and Ethics in the Teaching of Jesus* was published. He gave three lectures on the New Testament in September at the fall meeting of the ministers of the New York State Congregational-Christian Conference held at Lisle, New York.

DANIEL D. WILLIAMS

During the first half of 1950, Dan Williams made addresses at Northland College, Carleton College, James Millikin University, and Michigan State College. He read a paper in the seminar on contemporary theology held at the Boston School of Theology in connection with the dedication of the new buildings. He delivered four lectures at the Seminary's Ministers' Week. He gave three lectures at the Congregational and E. & R. Student Workers' Conference in Webster Groves, and he spoke at the Davenport Association of the Iowa Conference. During the summer he spoke at the Friends' International Seminar in Denver, Colorado. He is preparing lectures on the church to be given at the Southern California Ministers' Convocation in Los Angeles at the end of January, and the Mead-Swing Lectures on Contemporary Theology to be given at Oberlin College and at the Ohio State Conference in March.

ALUMNI NOTES

Compiled by DAN and EULALIA WILLIAMS

1950. *Arthur Christofersen* is now serving as assistant minister in the Mayflower Church, Detroit, Michigan.

1950. *Gordon and Ruth Dalbeck* have arrived in Japan to take up their work under the American Board. They will spend their first year in language school. Their son, Neal Allan, was born on October 14. Their address is 12 Hachiyama, Shibuya-ku, Tokyo.

1948. *Ronald J. Goldman*, a C.T.S. World Church Fellow from England in 1947-48 and now co-minister of Masbro' Independent Chapel at Rotherham, has introduced some unusual features in church work in the heart of his English industrial parish. He contributes a weekly pastor's column to the local paper and makes excellent use of drama in the church. Twenty thousand people turned out last year to witness and participate in a Whitsuntide pageant given in the center of the town. He is planning another of the same dimensions this year. His evening church service has jumped in attendance from 50 eighteen months ago to 300 now. He has opened a nursery to care for children while young parents attend the service—an unheard-of innovation in England. President McGiffert brought back from England a vivid account of Ron's evangelistic work in his community.

1948. *Karl E. Olson* has moved from Cascade Locks, Oregon, to the Ocean View Congregational Community Church, 144 Broad Street, San Francisco 25, California.

1947. *DeWitt Joseph Brady* leaves his position as minister of youth in the First Congregational Church of Los Angeles to become associate minister of the Central Union Church in Honolulu. Joe engaged in a twelve-week preaching mission in England during the past summer.

1946. *Edith Sinclair Downing* has a second boy, Mark Sinclair, born March 9, 1950. Edith has had visits with Dick Zoppel, Helen Osborne, and Jean Werts. Jean is coming to Columbus, Ohio, to do publicity work for the Farm Advisory Councils.

1945. *Mary Alice Beck Geier* is now at work in the University of Iowa. Address: Frisbie House, Ames, Iowa.

1943. *Mitsuo Aoki* is on sabbatical leave from his work in Hawaii and is studying at Union Seminary and Columbia University in New York. Address: 99 Claremont Avenue, New York 27.

1943. *Gordon and Betty Baker* have a new daughter, Kathryn Ruth, born April 7. The Bakers are in Shafter, California.

1942. The *Stanley Conovers* have a son, Paul Arnell, born in Minneapolis, September 1.

1942. *Bernard and Beth Munger* have left the church in Chapel Hill, North Carolina, to go to Southwestern University, Memphis, Tennessee, where Bernard will be a member of the faculty. Address: 1998 Tutwiler Avenue, Memphis 12.

1941. *Eugene and Betty Meyer* have a new son, Kirk Drew, born July 14, 1950. The ground-breaking service for The Church of the Open Door, which has come into being as a result of the Meyers' work in Webster Groves, Missouri, was held on October 22. The church is to be of striking modern design, and the starting of the new building represents an important step in this pioneering piece of work.

1940. *Alvin and Marilee Scaff* have a daughter, Marilyn, born August 31, 1950. The Scaffs are continuing their work in Pomona College, Claremont, California.

1940. *Emerson and Mary Shideler* have moved to Ames, Iowa, where Emerson is now assistant professor in the Department of Religious Education of Iowa State College. Address: 418 Stanton Avenue, Ames.

1940. *Larry M. Upton and Paula* spent the month of August in Chaplains' School at Carlisle Barracks in Pennsylvania. Larry has been recalled to active duty and reported at Carlisle on October 30. Paula will join him later.

1933. *Joseph C. Cleveland* and his wife have returned from a round-the-world trip and are

back in their parish at Rockford, Illinois. Joe is one of the leaders of the new Illinois State Conference Committee studying the Congregational program in institutions of higher education.

1933. *Andrew Craig* has resigned as minister of the First Congregational Church of Longmont, Colorado, effective December 31, 1950, to become field secretary for the Iowa Conference, with headquarters in Grinnell.

1932. *Carl H. Voss* is chairman of a course on "Israel and an Awakening Middle East" given this fall in the New School for Social Research in New York City. Carl is lecturing throughout the country on problems of international relations and modern culture.

1930. *Edwin R. Howard*, pastor of the Welborn Community Church, Kansas City, Kansas, has been called back into service as chaplain in the Marines. He is now on active duty in Yokohama, Japan.

1930. *Robert C. Jones* is now traveling in the Southwest as a member of the President's Commission on Migratory Labor.

1930. *W. Ernest Schlaretzki* has been granted a leave of absence from Oklahoma A. and M. College to accept a visiting assistant professorship at Cornell University.

1928. *Charles Houser* was formally installed as minister of Plymouth Congregational Church in Des Moines, Iowa, on October 19. Dr. Vere Loper, moderator of the General Council, preached the installation sermon.

1927. *John* and *Helen Hester* are living in Omaha, Nebraska. Helen is at work in the Cudahy Packing Plant. John's case involving the loss of his job is still pending for arbitration. The Hesters have sent a letter to five hundred people promoting the Stockholm Peace Petition.

1926. *Virgil E. Foster* has resigned as director of religious education for the Iowa Conference to become editor of the *International Journal of Religious Education*. The Fosters expect to move to Chicago about January 1, and Virgil will take up his full-time work with the *Journal* at that time.

1925. *Stanley W. Graf* is moving from the Gordon Memorial Church, Moline, Illinois, to

become minister of youth in the First Congregational Church in Los Angeles, California.

1918. The Seminary has received an interesting letter from Pastor *O. G. Torgussen*, who attended the Seminary's Foreign Institutes and graduated in 1918. He writes that he is serving as district superintendent of the Norwegian Mission Society. He says: "Our organization is practically the same as the Congregational Church of America. We have 118 organized churches with 8,280 members, about 100 pastors and evangelists, and 29 missionaries in China and Africa." The Society also does social work among the fishermen. Mr. Torgussen's present address is Jonas Lies gt. 3, Skien, Norway.

1908. *Ezra Charles Knapp's* father died on February 18, 1950, at the age of one hundred. Mr. Knapp had been giving constant care to his father through the last year.

In Memoriam

1895. *Thomas H. Warner* died in Cleveland, Ohio, August 23, at the age of eighty-eight. He was born in Dunstable, England, and served as a lay preacher in that country before he and his wife came to the United States in 1890. He served Congregational churches in Michigan and Ohio. His last two posts were as assistant pastor of Boulevard Presbyterian Church in Cleveland and of the First Presbyterian Church of East Cleveland. After his retirement in 1934 he wrote numerous articles for *Church Management* and other church publications. He is survived by his wife, Margarette, with whom he celebrated his sixty-third wedding anniversary last September, and a daughter, Mrs. Russell H. Reeves.

1902. *Charles H. Burdick*, who had been for five years pastor of the Congregational Church at Odell, Illinois, died on July 16 at the age of seventy-seven. He had served pastorates in Illinois, Washington, and Idaho, had been associate superintendent of field work in Washington, North Idaho, and Alaska, and was at one time superintendent of the Montana Conference. This information and a personal word about Mr. Burdick have come from Rev. Fred Roys Bush, retired minister, also of the class of 1902.

BOOK REVIEWS

THE STORY OF RELIGION IN AMERICA

By W. W. Sweet. *Revised and enlarged edition.*
Harger, 1950. 402 pp. \$7.75.

This book, when it first appeared in 1930, marked a new stage in American theological scholarship. For the first time American church history received unified rather than denominational treatment. An enlarged edition appeared in 1939, which included many minor corrections and two new chapters. The present edition both adds and subtracts from its predecessor.

Two important new sections deal with Eastern Orthodoxy and Judaism. Until Eastern Orthodoxy has in the last twenty years attained sufficient ecclesiastical visibility to justify an account of it here will encourage the Episcopalian advocates of the ecumenical movement. Anglicans, in particular, who have long wooed Eastern Orthodoxy, have been critical of American Protestantism's lack of interest in Orthodoxy. To anyone familiar with American culture this neglect is understandable. Now Professor Sweet considers that Eastern Orthodoxy has become sufficiently strong and influential to be allotted a two-thousand-word essay. In keeping with the method of the book as a whole, emphasis is placed upon its organization, membership, differentiation, denominational history, and spread. Equally succinct and informative is his account of the Jews in America and their European background. Like the Christians, the Jews have transplanted their European influences in the New World.

The chapter on World War I is enlarged by a long section on the churches and war, devoted in part to a biblical, historical, and doctrinal study of the church (not just the American churches) and war. His handling of these larger dimensions suggests what Professor Sweet might do with American church history if he were something to widen the focus of his methodology beyond the scope he has deliberately adopted in the book as a whole.

The concluding chapter is new. It covers "a decade of storm to the mid-century." Pro-

fessor Sweet holds that the dominant concerns of American religion in the future have been pacifism, the resurgence of the churches' part in shaping public opinion on international affairs, though no explicit reference is made to the influence of the churches in the San Francisco Conference which set up the United Nations; the American contribution to the ecumenical movement; the increasing power and importance of the Roman Catholic church; mass communication and the growing significance of Jewish life; declines the Roman Catholic church as the "most Jewish kind and most powerful religious group in the nation." He calls attention to the new theological and resurgent anti-Catholic movement. He sees the New Research Council's *Spiritual Development* as symbolic of this growing tension, which in consequence of Catholic opposition has created "a heated and unresolvable struggle in American society which inevitably creates a split, if not open conflict."

One could wish that Dr. Sweet had included in his account of the last decade some reference to changing attitudes toward religion on the part of college students, developments in the independent work of students and ministers upon campus, the growing interest in religion in higher education, the new evangelism, and the new shape of Christian social action and education.

He concludes his last chapter with a kind of *empirical faith*: "Often before the start of the new world analysis historians have lamented the necessity for radical change in the method of attack upon ancient evils."

Church history is an excellent time when one are disturbed and burning because of new and conflicting values. History says the story has weathered many another storm, so do not throw up your hands because some storm waves are rushing about your ears.

My guess is that Dr. Sweet had mingled feelings of pride and regret in issuing this revised version of his earlier work, proud that no one has yet been able to write a better volume on American religion than his, regret that the long series of spiritual and intellectual

American church history his students have carried on under his initiative, in addition to the fresh work of a few other scholars, has not yet produced sufficient material to call for a radically revised story of religion in America. Such is his own spirit of inquiry that he would be the first to rejoice if his book were to become outdated because of the discovery of so much fresh historical material of the kind his life has been devoted to digging out and interpreting.

A. C. MCGIFFERT, JR.

RESPONSIBLE CHRISTIANITY

By Justin Wroe Nixon. Harper, 1950. 190 pp. \$2.50.

As the realization of the precarious nature of contemporary culture strikes ever deeper into the modern religious mind, some people respond by turning to the hope of the cell-group or the remnant which may survive the threatened catastrophe and become the seed of a new civilization. Dr. Nixon has a more liberal hope. He thinks in terms of the Christian faith and church as the leaven of a free society. He writes about them with his usual felicity of style and clarity of thought. Four issues, he says, confront us.

Does the intellectual outlook that has become increasingly influential among educated men ("naturalism") leave any place for religion? His answer is not so much a searching criticism and reconstruction of naturalism until it may be seen as a support of a Christian faith as it is a plea for a philosophy of structure and wholeness rather than of process.

How does religion as we have known it in the Western world benefit those who cherish it? Answer: The dignity of man has been maintained by that reverence, discipline, peace of mind, and freedom which are the fruits of a religion of the holy God, the holy community, and the holy destiny.

What is the basic insight of the Christian religion? Answer: God's self-giving love and self-revelation in a human person provide man's most significant directive for his life in history.

What is the relevance of Christianity? Answer: It helps us develop an adequate system of meaning, that is to say, connectedness,

and value, that is to say, goals worth striving for.

Dr. Nixon's last word is one of confidence, based on a convergence of liberals and conservatives into a full orb'd Christianity. Dr. Nixon is writing for the Christian intelligentsia rather than for those who can no longer accept the Christian view. Were he to direct his thought to people no longer persuaded of the truth and power of Christianity, he would doubtless have deepened his treatment. He would have had to provide a philosophical strategy by which they could be helped to reconstruct their naturalism and then relate it to the Christian faith; or else he would have laid out more fully the transition from this philosophy to his preferred holism. For the cultivated among the despisers of religion, he would also need to give more adequate grounding or evidence for the truth of the Christian faith.

Perhaps even for those inside, exhortation and declaration will not prove an altogether satisfactory substitute for such basic analyses.

A. C. MCGIFFERT, JR.

CREATE YOUR OWN TOMORROW

By Margaret Blair Johnstone. Doubleday, 1950. 252 pp. \$2.50.

Amid all the voices crying fear about tomorrow here is one crying faith, and crying it with boldness and conviction born of wide experience and sound training. It's a book of pastoral counseling for the *layman*. Nothing pollyanna or sentimental about it. With a minimum of generalities and a maximum of concrete illustrations vividly related, Mrs. Johnstone (C.T.S. '37) guides the reader to understanding many of the causes of the troubles of husbands and wives in homemaking, child-rearing, and facing catastrophe and death.

In every chapter she analyzes a specific problem with the techniques and insights of a trained personal counselor. She goes on to suggest practical ways for its solution. Many books have dealt with the *diagnosis* of these troubles; fewer have made much attempt at *prognosis*. None that I have seen has done such a forthright and courageous job in providing

a *therapy* that combines science and religion. It's one fruit of her pastorates in the Green Street Congregational Church in Chicago and in the Essex Parish in New York State.

Her style is forceful and pictorial throughout and its popularity proved by the response to the chapters already published (in part) in *Coronet*, *Good Housekeeping*, and other magazines of large circulation. She has humor, punch, and the power to express profound thought in simple, human terms. She talks directly to the reader and probes his mind and heart with searching questions which may sometimes annoy him. Before she finishes with him she has lighted his way to a better tomorrow and given him courage for the next steps. Obviously she has written for the general public.

She has done a noteworthy job. Her book achieves distinction in its content, in its style, and, most of all, in its positive contribution to the mental and spiritual health of its potential readers. It will be of tremendous help to ministers in their pastoral counseling.

FRED EASTMAN

RIGHT HERE, RIGHT NOW!

By Margaret T. Applegarth. Harper, 1950. 269 pp. \$2.75.

Through many years and a score of books for children and youth Margaret Applegarth served the Christian cause by the art of storytelling. Then, some ten years ago, she turned her attention to adults and traveled widely, speaking to them in behalf of Christian unity. During the last four years she has served on the staff of the World Council of Churches, promoting the ecumenical movement. In this volume of twenty-eight worship services she combines the arts of the storyteller and the liturgist and produces a series of dramatic services refreshingly different from any now available in book form.

At the center of each service she puts a story, or a number of stories, of human beings struggling on the frontiers of faith—a faith that impels them to make heroic choices and perform courageous acts. To tell the stories, she uses a variety of helpers: narrators, soloists, choirs, and actors. Better yet, she engages the participation of the entire congregation.

Although no two services have the same combination of speakers and singers, they all have the same goal: to lift up the hearts of the congregation and to inspire Christians of today to dramatize their faith in action "right here, right now!" And every service has an ecumenical viewpoint.

How effective they will prove in practice under the varying conditions of large and small churches only experiment will demonstrate. If only half of them hit the mark for a given church, their rating will exceed the average. But the scores of stories within the services will find use far beyond the limits of the worship programs in which she has set them. Sources for these stories she has found in the biographies of great Christian leaders and in anecdotes about humble individuals who will never be numbered among the great—until the Grand Assize. These anecdotes, most of them entirely new, will prove a rich mine to ministers and teachers.

Normally one expects a worship service to be a pretty solemn affair in spite of the fact that our gospel is one of "glad tidings." These have their solemn moments, but generally they sparkle with humor. Why should this seem strange? Do not religion and humor both spring from the sense of perspective on life, the long look that sees human beings in their right proportions? The service entitled "Here Lies . . ." becomes almost hilarious in spots.

A vigorous style also distinguishes this collection. The titles reach out to catch the reader's interest. Examples: "As a Sparrow Alone upon a Housetop," "That Not Impossible She!" "White Elephant at the Door." Occasionally some of the lines given to narrators are too long and seem to be paragraphs clipped from public addresses, but these are the exceptions. Generally, her vivid pictures, short sentences, verbs of action, and strong feeling combine to make her stories march on the double-quick into the hearts of her readers.

FRED EASTMAN

ABOUT THE GOSPELS

By C. H. Dodd. Cambridge University Press, 1950. 45 pp. \$1.00.

We have here four short chapters of about eleven pages each prepared for the British

Broadcasting Corporation as radio addresses. Those interested in the use of radio for religious education will be struck here by the combination of scholarship with graphic presentation and both with genuine religious challenge. Dr. Dodd deals with the emergence of the Gospels out of the oral tradition. "So the tradition was a good deal more than the mere handing on of information. The Church not only remembered and reported the facts. It lived them. If we have understood this, we are near to the secret of the Gospels." This theme is applied variously to each of the Four Gospels.

AMOS N. WILDER

THE APOSTOLIC PREACHING AND ITS
DEVELOPMENTS

By C. H. Dodd. Harper, 1950. 96 pp. \$1.50.

This is one of the most influential short volumes in recent New Testament scholarship. It has reached this country and been rather widely distributed in English printings, the first in 1936. If the terms *kerygma* and *kerygmatic* have become central in a great deal of discussion both biblical and theological recently, it is in good part owing to this book. Dr. Dodd describes the content of the first Christian sermons in Acts, supports his conclusions from the letters of Paul—for Paul makes allusion to the common message which he shared with the first apostles—and then shows how the *kerygma* entered into the shaping of the Four Gospels. The earliest sermons dealt with certain events running from the work of John the Baptist to the Resurrection and the Second Coming, all against the background of the Scripture, and all interpreted as Good News motivating repentance. The modern bearings of all this are suggested especially in a supplementary chapter.

AMOS N. WILDER

FREDERICK DENISON MAURICE

By H. G. Wood. Cambridge University Press, 1950. 170 pp. \$2.50.

In the twentieth century F. D. Maurice and his influence have been the object of widespread interest among Christian theologians,

extending all the way from Quakers and Congregationalists to Anglo-Catholics. According to Dr. Wood, a Quaker, this is to be explained as a consequence of the comprehensiveness of Maurice's concerns and of his desire to achieve unity in this comprehensiveness. The idea of the kingship and the fatherhood of God, the Atonement and the Incarnation, individual salvation and social redemption, authority and experience—all found their focus in Maurice's conception of the Kingdom of Christ. Dr. Mackenall in his book, *The Evolution of Congregationalism*, asserts that Maurice's influence on the Congregationalists was most effective in awakening the social consciousness and in delivering them from the narrow and exclusive individualism of older Evangelicals and laissez faire radicals.

Decisive for his whole effort was Maurice's "new mode of thinking" about doctrine—his view that "divine revelations will be given to us in events and not in dogmatic propositions." By means of this new mode of thinking Maurice tried to overcome the popular orthodoxy and the forensic theology that in the name of Christ continue to produce infidelity and to place a heavy burden upon the faithful.

Relating Maurice to the principal intellectual and social forces of his time, the author shows how Maurice applied his conception of the Kingdom of Christ in his criticism of Newman's *Essay on the Development of Christian Doctrine*, of Dean Mansel's anti-intellectualist book, *The Limits of Religious Thought*, of Unitarianism and Quakerism, of Utilitarianism and Positivism; in his view of "a Church the parts of which will be nationally and universally united under their true Head, instead of being confounded under a pope or separated into sects"; in his view of the relations between Christianity and the religions of the world, a view which is free from "the old theological tone of bullying" and which sees the Gospel as a corrective of the prejudices of national- and class-consciousness.

Particularly valuable in this highly rewarding study is Dr. Wood's exposition of Maurice's effort and influence in the areas of adult education, trade-unionism, and "Christian Socialism." If we employ a term coined by the Christian Socialist Charles Kingsley, we may

say that Maurice's religion has been no "opiate" for the masses—nor for the theologians.

JAMES LUTHER ADAMS

ALTRUISTIC LOVE

*By Pitirim A. Sorokin. Beacon Press, 1950.
253 pp. \$3.00.*

"Strange as it may seem, we know little about the altruistic person. We have studied the negative types of human beings sufficiently—the criminal, the insane, the sinning, the stupid, and the selfish."

The above sentence provides the setting and the basis for the study being undertaken by the Harvard Research Center in Altruistic Integration and Creativity, of which this book is a report of preliminary findings.

Approximately two hundred Americans nominated as "good neighbors" are studied for the conditions seemingly responsible for and attendant upon their exemplary qualities. Similarly some three thousand Christian Catholic saints are appraised. Styles in sainthood are changing. Your chances of being one prior to this century were greater if you were a man. In this generation, if "good neighbors" are to be equated with saints, your chances are better by three to one if you are a woman. But, as Sorokin repeats in many ways, that is the dilemma of our times. A sensate culture is not conducive to genuine sainthood. Men are so engulfed in the competitive struggle in which executive ability is in greater demand than character that they must leave deeds of love and mercy to women.

Social origins of saints and good neighbors, their attitudes toward other members of their families, the events, if any, which inspired their turning to good works, and the measure of their participation in common life are analyzed to the limited extent possible. Certain observations can be made with assurance despite the paucity of data; people whose lives are dominated by love are as essential to a society as are the producers of goods; they live longer, are better integrated, and possess peace of mind and a disproportionate measure of creative power. All this, characterized by unselfish love, contemporary science has largely overlooked.

Eventually many fat volumes of statistics will have been compiled at Harvard and elsewhere to prove what Paul put into a brief portion of a letter he wrote to the Corinthians. It was said even more tersely by Another, something about finding one's self through losing himself. But a sensate culture must have its statistics. They might even lead the reader to consult some primary sources.

VICTOR OBNENHAUS

EARTH, THE LORD'S

Edited by Dorothy A. Stevans. Board of Education and Publication of the Northern Baptist Convention, Missionary Education Publications, 1950. 61 pp. \$0.50.

The numerous brief descriptions of activities in various home and foreign mission projects which make up *Earth, the Lord's* serve to constitute a quick review of high lights in Baptist Missionary Projects. The editor has not intended to interpret any philosophy underlying these various descriptive accounts. Rather, they add up to a portrayal of vitality on the home and foreign front. It is significant that the single little volume implies a common concern of the church regardless of its location in the world. The brevity of the narratives would indicate that their purpose was more inspirational than informational. In content, the accounts range from the description of a Lord's Acre Project in West Virginia to acts of fortitude and devotion on the part of new Christians in the Orient.

VICTOR OBNENHAUS

THE RESCUE MISSION MANUAL

By William E. Paul. Osterhus Publishing Co., 1950. 174 pp.

William E. Paul, general superintendent of the Mission Farms at Medicine Lake, Minnesota, has done the Christian world a great service in writing the first adequate *Rescue Mission Manual* which has appeared in this country. He is a man of experience and insight in the mission world who has worked at his task realistically, yet with sympathy and understanding.

This manual should be read more widely than simply in the rescue mission world. It

will give the city minister and the student in the theological seminary an idea as to what goes on among casual laborers and "homeless men" who are farthest removed from the regular life of neighborhood, family, and church. In describing the field of work, the organization, the administration, and the standards for rescue mission work, Dr. Paul relates all these to the doctrines of the church and to the forms of Christian work which especially apply to his constituency. He treats the different types of mission work, the problems and programs related to each, and describes the way in which financial support should take place. Those of us who deal with the church in the urban community are especially indebted to him for this volume.

S. C. KINCHELOE

HERE I STAND: A LIFE OF MARTIN LUTHER

By Roland Bainton. Abingdon-Cokesbury, 1950.
422 pp. \$4.75.

One could wish that a review might match the book. The gigantic figure of Martin Luther is perennially intriguing, and this is a proper time to have another biography. But this is not just another biography. Vivid, deep, broad, sympathetic, critical, scholarly—these are only a few of its attributes. Every page reflects the years of study which the author has spent in this period. He preserves the heroic but, lest we tarry too long at the shrine, also reveals the weaknesses. We need not agree with all the opinions of this rugged first Lutheran to appreciate his greatness. And some of his emphases are needed today. We could use his faith, his forthrightness, and his courage within our Christianity.

It is comparatively easy to write history chronologically or else topically. But it is a master-stroke to be able to interweave the development of the topical with the chronological. This book does that. In other words, it becomes richer as one reads on, because the author blends Luther's mature thinking on a matter with the incident itself. This can only be done if the author is always at home in the great mass of his material. The chapter headings, indeed, often reflect either the sayings or the experiences of Luther, and many are thus far more meaningful than their unusual formu-

lation would convey: "The German Hercules," "The Wild Boar in the Vineyard," "My Patmos," "Behemoth, Leviathan, and the Great Waters."

After giving the story of Luther's search for peace of mind and his protest against the abuses of the church, and after describing the many offshoots of the social and economic unrest in Germany at that time, the author shows Luther at home with his family, charting the "reformation way" for peasant and prince: rebuilding the church ("The Church Territorial," "The Church Tutorial," "The Church Ministerial") and still to the last struggling to hold on to his faith. A final chapter gives "the measure of the man." "If one would discover parallels to Luther as the wrestler with the Lord, then one must turn to Paul the Jew, Augustine the Latin, Pascal the Frenchman, Kierkegaard the Dane, Unamuno the Spaniard, Dostoevski the Russian, Bunyan the Englishman, and Edwards the American."

The many woodcuts and other illustrations throughout the book make vivid this dramatic biography. The word "great" is overworked, but I use it of *Here I Stand*.

MERVIN M. DEEMS

THE LAMBETH CONFERENCES (1867-1948)

S.P.C.K., London, 1948 (Macmillan, 1950).
481 pp. \$3.50.

Before each Lambeth Conference a volume has appeared with a description of the preceding conferences, encyclical letters, and resolutions. The mounting number of conferences, to say nothing of the lengthy reports, would soon make this plan impracticable. Accordingly, this volume contains a brief description of conferences, 1867-1930, and the agenda of the first five conferences, with a report upon the officials and members of all the conferences. The Lambeth gatherings of 1920 and 1930 are reported in full, to which is attached an appendix of the most important resolutions of the conferences, 1867-1908. Then there is added to all this the report of the Lambeth Conference of 1948, with the resolutions adopted and the reports of committees, of which the most important and informative are "The Christian Doctrine of Man," "The Church and the Modern World," "The Christian Way of Life," and

"The Unity of the Church." The last report named begins with the problem of the Church of South India. "Then [i.e., 1930] the Conference was dealing with a scheme recently produced and in many of its parts still flexible. Now it is faced with an accomplished fact; the Church of South India has already come into being." What Lambeth does with this "accomplished fact" makes interesting reading. The majority of the committee thought that the "scheme should go forward" but called attention to the three categories of members of this new church: ex-Anglicans (*sic!*), non-Anglicans, and those consecrated, ordained, or confirmed at or since the union. Lambeth's final decision on this modern development will bear watching.

MERVIN M. DEEMS

THE ETHICAL BASIS OF MEDICAL PRACTICE

By Willard L. Sperry. Harper, 1950. 185 pp. \$2.50.

This book is precisely what the title indicates, a consideration of the ethical problems which confront practicing physicians both individually and collectively. It grew out of some problems which arose at the Massachusetts General Hospital and led to an invitation to Dean Sperry to discuss them before its staff. His lecture was so well received that it was published in the *New England Journal of Medicine* and was repeated in the University Hospital in Ann Arbor. The result, according to Dr. Means, was a veritable chain reaction of question and discussion and the demand that it be produced in book form.

Although written by a clergyman, the book deals only incidentally with the interrelationship of the two professions and goes on to a consideration of such problems as the dangers of specialization, telling the truth to the patient, the prolongation of life, euthanasia, and reverence for life.

Dean Sperry writes as one who is thoroughly at home in the field, but he is never dogmatic. He seeks rather to clarify the issues in all their complexity and to leave the reader free to form his own judgment. Thus on the controversial problem of euthanasia he gives us two illuminating chapters, one on the arguments for and the other on the arguments

against. His own conclusion he sums up by saying: "My trouble with the program in its present form is that in imagination I have not been able to restrict its application to cancer victims. The conservative and humane program of euthanasia, as at present drafted, has possible corollaries which I am not prepared to face." His reference here is to the possibility of applying euthanasia to the economically useless as well as to the victims of prolonged and hopeless suffering.

An unusually interesting chapter is that on the prolongation of life, in which he discusses the situation brought about by the great increase in the number of those who pass the age of sixty-five.

As in all that comes from Dean Sperry's pen, this book is charmingly written and very stimulating. It is to be warmly recommended to ministers as well as to medical men.

ANTON T. BOISEN

Elgin, Illinois

WHAT WOULD YOU DO?

By Daniel Johnson Fleming. Friendship Press, 1949. 183 pp. \$2.25.

"What would you do when your Christian ethics conflict with the standards of non-Christian cultures?" Here is the provocative question with which Dr. Fleming highlights this particular volume of case studies of life on the frontiers of the expanding Christian church. These books of ethical case studies leave with their readers two inescapable impressions, both of great importance. The first is the authentic "feel" of missionary life. Here both the home church and the prospective missionary can find an accurate picture of "what it is really like." The second impression is the realization of the backwardness of this same *home church* in providing the world church with a vital and flexible Christian ethical code, which "distinguishes between essential Christian morality and the conventions and traditions of local American life" (p. 170). Failing such aid, the world church is working out its own "ecumenical ethics" (title of the last chapter) by trial and error but under the direction, the author shows, of the Holy Spirit. As with Fleming's earlier books, the several case histories are given in fascinating detail but with-

out passing judgment, which the reader is left to form for himself; but at the end of each chapter the principles of solution for the given body of cases, marriage customs, Sunday observance, circumventing the law, etc., as far as worked on *the field* by national and missionary working together, are stated. Here-with a sample case and its solution: An Indian Christian had taken a second wife in order to insure himself an heir, in accordance with ancient custom. The first wife was a church member in good standing; later the second wife expressed a desire to become a Christian. What should be done with her? After much thought, she was given baptism but refused church membership. Other types of cases show the missionary in embarrassing situations.

RODERICK SCOTT

DOCTORS COURAGEOUS

By Edward H. Hume. Harper, 1950. 297 pp. \$3.50.

Doctors Courageous tells the story of medical missions through the life stories of the doctors and nurses, noted and obscure, men and women, Westerner and national, of every land. There is Peter Parker ("China at the Point of a Lancet"), first Protestant doctor in the Flowery Kingdom, who failed his Harvard Medical School examinations but was "allowed to go out to China to do what good he could." There is Albert Schweitzer ("A Modern Saint Francis") and Ida Scudder ("Women in India Move Forward into Freedom") and Dr. Paul Harrison, beloved of Student Volunteer conventions as well as of beribboned Arabians; and there is Dr. F. C. Yen, dean of Yale-in-China, whom Dr. Hume himself helped to educate, who later assumed leadership of public health for the whole of China as wartime director of the National Health Administration.

The outstanding reflection in the mind of a reader of *Doctors Courageous* is not of the interest in the several stories though told in Dr. Hume's vivid idiom but of more imponderable things, specifically of how medical missions (and other forms of work also) served to *explain Christian theology*. "God is love": what can that mean in lands where all the gods the people know do most emphatically *not* love,

until God's servants love the people—to the uttermost. "Man is infinitely precious": what can that mean in societies where human life seems infinitely cheap, until doctors and nurses are seen every day preserving human life and even snatching the dying from the grave? Fatalism cannot live where these Christian doctors go. "Man is immortal": what can that signify when people believe that "death ends all" until the non-Christian has a chance to watch the Christian "outdie" him as he has already "outlived" him? Hume notes also certain social and psychological consequences of the practice of his beloved medicine; the "social effects of Schweitzer's ministry in the Africans' understanding that they must not kill wantonly, or torture, or steal, or take revenge" (p. 117); and how, coming to know Jesus, the African begins to "find utterance for something in himself that has hitherto been dumb."

Livingstone ("He Lived To Set Men Free") is Dr. Hume's first doctor courageous; but the last page (p. 284) ends on the same note, of missions and the message of human freedom. Appropriately his final reference is to the Declaration of Rights of the UN Charter. It is evident that Dr. Hume believes that if there had been no missionary movement there would have been no United Nations.

It is significant that in the face of books like F. S. C. Northrup's *The Meeting of East and West* which condemn the missionary movement for interfering in the native culture (that hoary criticism!), Hume cites Bronislaw Malinowski as saying of the missionary, "His has been the ideal attitude in the treatment of African problems" (p. 94).

But the last note should stress the personal element which is paramount throughout the book as it is in all genuine missionary work. "Under heaven nothing is difficult," says the Chinese proverb; "all that is needed is a man with a heart."

RODERICK SCOTT

THESE SOUGHT A COUNTRY

By Kenneth Scott Latourette. Harper, 1950. 156 pp. \$1.75.

Readers may well marvel at the steady flow of books from Dr. Latourette's pen. They are

of course the overflows of a mind that has dedicated all its powers to the exploitation of a great and inspiring field of human knowledge, viz., Christian history. But this volume is relatively unique. It deals in history through personalities rather than events. Its five heroes are pioneers of the faith; its thesis, the perennial inspiration of men like ourselves who dreamed great dreams and then set out to accomplish the dreams. Not all dreamers are accomplisners. The persons chosen—Carey, Mills, Hudson Taylor, Timothy Richard, Joseph Neesima—epitomize Latourette's "Great Century" (the nineteenth) in *A History of the Expansion of Christianity*. Each man is given a biographical sketch followed by the historian's estimate of how far each succeeded in finding the country he sought and how far he failed, the over-all conclusion being that, despite their mistakes, they all worked to such good purpose that we can be sure God is not ashamed to be called their God.

RODERICK SCOTT

WHERE THREE CONTINENTS MEET

By Winifred Hulbert. *Friendship Press, 1950.*
125 pp. \$1.00.

The Near East, where three continents—Europe, Asia, and Africa—meet, is the Missionary Education field of study for 1950-51. This is the handbook for junior high school groups. It is a good handbook, handy to hold, and attractive to look at; and the material is very well organized and presented. The chapter titles have especial appeal, "Land of Beginnings," "Three 'Cousin' Religions" (a happy term for Christianity, Judaism, and Islam), "Rekindling the Flame." The text is supplemented by study outlines, useful materials, stories, dialogues, discussion topics, worship and workshop periods, and maps. Such a book will teach itself. Up to date in its handling of the materials of study and teaching, the book is also thoroughly and refreshingly modern in its missionary outlook; it will therefore repay reading by adults as well as young people. The author has been a teacher in the Near East and works now for the United Nations Association in Boston.

RODERICK SCOTT

JESUS IN THE JEWISH TRADITION

By Rabbi Morris Goldstein. *Macmillan, 1950.*
ix+320 pp. \$4.00.

Although this book might be classified for library purposes as an apologetic work, it deserves to be regarded as a scholarly account of Jewish views of the person and teaching of Jesus from the end of the first century to the early modern period. The author's claim that he has given the first such comprehensive account is largely justified, though it must be added that the post-talmudic period is treated with such brevity that it is hardly more than an outline, even though a good one.

The book will be valuable to all students of Christian-Jewish relations, but it will be particularly valuable to students of early Christianity and early Judaism. That is because the author has independently and carefully sifted the talmudic sources collected by Laible, Strack, Herford, Krauss, Klausner, and other scholars, has accurately translated or retranslated the Hebrew and Aramaic originals, and has arranged them chronologically and topically. As a result of this conscientious labor, he has reached what seem to the reviewer very sound conclusions.

Dr. Goldstein finds that in Tannaitic literature (first and second centuries A.D.) there are probably only five authentic references to Jesus; that, of these, only two are earlier than the second century; and that they tell us little more than that Jesus was a heretical Jewish healer who had disciples and was condemned to death. He has also offered cogent objections to modern theories that Jesus is concealed in talmudic stories about Ben Stada and Balaam. As to the complex problem of the *Minim*, the reviewer, who has long been concerned with this subject, can only indorse the author's view (pp. 48-49) that "in the earliest period of Christianity sharp lines were not drawn between Jewish Christians and Jews nor between Jewish Gnostics and Christian Gnostics."

In dealing with the doctrines of medieval Jewish theologians and the Christian-Jewish disputations and polemics, Dr. Goldstein rightly stresses the fact that Jewish apologists and disputants were less disrespectful toward the person of Jesus than were Christian opponents toward the teachings of the Talmud.

The Jews, as the author points out, were far more interested in promoting belief in monotheism and the validity of the Mosaic law than they were in showing that Jesus did not conform to the traditional Jewish view of the Messiah.

Taken as a whole, Dr. Goldstein's work is a judicious and scholarly treatment of the subject and at the same time is just as readable as are much more popular books on similar subjects. There are some errors of fact and some interpretations with which the reviewer disagrees, but these do not seriously impair the value of the book. The reviewer wishes to repeat his opinion that Dr. Goldstein's work is a genuine contribution to scholarship and to better understanding between Christians and Jews.

RALPH MARCUS

BASIC ISSUES IN CHRISTIAN THOUGHT

By *Albert C. Knudson*. Abingdon-Cokesbury, 1950. 220 pp. \$2.75.

This book constitutes what is almost a selective summary of the emphases which have characterized the volume of writing which Albert C. Knudson has produced. As professor and as dean in the Boston University School of Theology he has written extensively on various aspects of the Christian faith. His basic viewpoint is that of a philosophical personalism which is intended to articulate the insights of the Christian faith. This makes possible a co-operation of faith with reason, so that the question of chapter i, "Can the Christian faith be rationally justified?" is answered in the affirmative. Positivistic and humanistic naturalism and theological irrationalism are both objects of attack. The second chapter defines personality and thus gives substance to the assertion that God is personal; it goes on to the assertion of human freedom. A personalistic modalism is seen as the hope for future trinitarianism. The third chapter turns to the evils of life and their meaning, offering a summary of various views which have been held concerning them and offering an interpretation in terms of personalism. The fourth chapter treats of Christology, and the fifth of divine and human factors in Christian experience, emphasizing again the personal character of

the action of God as well as the freedom of man. A final chapter treats of basic points at issue in Christian ethics. Here again the plea is for rationality and concern for the personal. Christian love and moral perfection are the two fundamental principles in the Christian ethic.

The book is clearly and simply written. It carries also the force of conviction. Yet one feels that the answers of Christian faith to the modern mind cannot be put so simply as would appear from this writing; to think that they can may be to rest in a false peace. Also one feels that the personalism here espoused may not really do justice to one of its own primary concerns: to interpret the personism of the Christian faith.

GEORGE GORDH

THE LIVING GOD

By *Armand Pierhal*. Translated by *Wilhelmina Guerard*. Harper, 1950. 118 pp. \$1.75.

When a person who has been at once a skeptic and a man of marked literary ability comes to vital religious experience, one may expect him to write of his new life with penetration and with vigor. He is likely to be extravagant here and there, to speculate more than is helpful, to claim more than is right. Theotherapy may be attractive to him; M. Pierhal devotes to it his final chapter. Prayer may convince him that "God pays cash," but, as Graham Greene points out in a perceptive Introduction, this has not been the experience of all believers. Still the quality of Pierhal's own experience comes clear.

GEORGE GORDH

NICOLAS BERDYAEV: CAPTIVE OF FREEDOM

By *Matthew Spinka*. Westminster Press, 1950. 220 pp. \$3.50.

The strength of the C.T.S. library in the area of Eastern Christianity dates back, as old-timers know, to Matthew Spinka's days on the faculty here. The present guide to Berdyaev (1874-1948), like several of Dr. Spinka's earlier writings, exploits a command of the Slavic languages to interpret Eastern Christianity to American Protestants. Among various recent books on Berdyaev it alone rests on

a reading of the philosopher's entire literary output.

Half of Dr. Spinka's account significantly describes "the world Berdyaev revolted from." Berdyaev was precisely a "captive" of freedom; he had a psychological compulsion to rebellion and anarchism. He should have been very popular in Quaker C.P.S. camps in the last war. The demand for personal freedom from all external constraints was the red thread of his life and thought. At the university he revolted from his class and became a "nobleman revolutionary" and suffered three years of exile for it in his late twenties. Then he broke with the Marxists over their lack of respect for the dignity of the person. He took up the gospel of "neo-Christianity" in Merezhkovsky's Petersburg Religious Philosophical Society and later in the Moscow Religious Philosophical Society with Bulgakov and Trubetzkoy. Among these men he was a modernist and radical. Although he reacted violently against the Bolshevik Revolution, Berdyaev had an extraordinary career from 1918 to 1922, delivering as public lectures his *Dostoevsky* and *Meaning of History* in Moscow and being elected to the chair of philosophy at the University of Moscow. He held the extra ration card of one of the twelve "immortals," and, after explaining to a Cheka commission what he had against Marxism, he was escorted home again! One would like to have heard more of this intellectual world up to the Revolution.

But while one admires Berdyaev's defense of the dignity of man against collectivism, and his insistence on the social vocation of the Christian, this reader finds him useless as a guide to responsible action. With the resentment of a Rousseau, Berdyaev lays about him against all institutions, marital, religious, social, and political. His mystic-gnostic religion is something for an elite only. Probably he is most important to the metaphysicians, but this reviewer must frankly confess that he does not understand Böhme, the *Ungrund*, pre-existence, "uncreated freedom," and that to Berdyaev he would undoubtedly appear disgustingly bourgeois. Nor does he understand Russian religious nationalism. But it is worth meditating in our present situation that an exile like Berdyaev still believed that the hope

of the world lies in the Russian destiny "to realize the brotherhood of men and of peoples."

Dr. Spinka sets forth his exposition with sympathy but with judicious reservations. The autobiography which he found most useful is now also available in English.

J. H. NICHOLS

BIBLE HISTORY DIGEST

By Elmer W. K. Mould. *Exposition Press*, 1950. x+201 pp. \$3.00.

The avowed aim of Professor Mould of Elmira College has been to present "in brief and wholly objective fashion" the history contained in the Bible. A knowledge of such history is the necessary precondition of any significant use of the Bible, whether from a literary, devotional, or theological point of view (p. vii). Ignorance of the Bible itself and of the historical disciplines and point of view which can alone make Bible study valuable and pertinent are only too common phenomena today. Any attempt to dispel the darkness is certainly worthy of commendation, and one which is directed toward the general reader—specifically the young people of secondary-school or college age—is particularly welcome.

The book is well planned and well written, utilizing maps and charts profusely to aid the student in correlating and organizing the information. It covers a period of roughly two thousand years, from the world of the patriarchs to the Roman Empire in which the Christian church has begun its expansion. It not only draws on the resources of the Bible itself but supplements them from archeology.

It therefore achieves its aim—to provide the historic framework of the Bible. But it fails, because of its very objectivity and the narrowness of its scope, to deal with the faith—expressed in worship, theology, literature, and ethics—which alone gives this history significance. Those readers, therefore, who approach the Bible with a "literary, devotional, or theological" interest must themselves provide the bridges between that "objective" history and their own interest. In other words, they are left with the great and necessary task of interpretation.

A. D. TUSHINGHAM

THE CHICAGO THEOLOGICAL SEMINARY *Register*

STUDIES IN OLD TESTAMENT PROPHECY

Edited by H. H. Rowley. Scribner's, 1950. 206 pp. \$4.00.

This volume of thirteen studies was presented to Professor Theodore H. Robinson on the occasion of his sixty-fifth birthday by the British Society for Old Testament Study. The names of the contributors—Albright, Cook, Eissfeldt, Lods, Snaith, etc.—are shining guarantees of competent scholarship. The essays are indeed written by scholars for scholars; yet happily each discusses a problem of importance to the minister and makes a definite contribution to the understanding of the Old Testament. Unitedly they show how modern research, archeological, philological, and literary, is shedding new light upon the background of the Old Testament, clarifying many of its obscure passages, and bringing into ever truer focus its distinctive and essential message. To give but a few examples, Lods contributes a hitherto unpublished tablet from Mari of great interest for the ancient history of Semitic prophecy. Pedersen writes of the role played by inspired persons among the Arabs and Israelites. Davies discusses the dependence of the eighth-century Hebrew prophets upon tradition ("they were inheritors and not creators of a religious tradition"). Rowley discusses the relationship of Jeremiah to Deuteronomy; Snaith, the identity of the Servant of the Lord in Deutero-Isaiah; while Porteous contributes a penetrating essay on the "Basis of the Ethical Teaching of the Prophets": "Not in Egypt or Babylon or Assyria, and not even in Greece, could the ethical teaching of the prophets have made its appearance because it is not just the communication of ideas but is the flowering of lives lived in conscious fellowship with God and within a human fellowship which had been created by Him as a special medium of His revelation."

CHARLES GORDON CUMMING

Bangor, Maine

HEBREW ORIGINS

By Theophile James Meek. Harper, 1950. 246 pp. \$3.00.

This book seeks in six chapters the origins of the people, the law, the God, the priest-

hood, the prophecy, and the monotheism of the Old Testament. With a most comprehensive and illuminating analysis of the sources, nonbiblical and biblical, Professor Meek sets up the challenging thesis that there were two main entries of the Hebrews into Palestine: an entry of the Israelitic tribes under Joshua, coming from the east and making their conquests in the north in the late fifteenth or fourteenth century, and two hundred years later the entry of Judah and allied tribes, coming from the south, with Moses as their dominant figure. Yahwe, originally a storm-god, first known in Arabia, had been adopted by Judah as its tribal god. Through Moses the Levites in Egypt were converted to Yahwe's cult. But baalism was the official religion of the north until David's triumph. It was not, however, the baalism of the Canaanites. Some tribe of Israel must have entered Canaan as worshipers already of the bull-god; and, as this tribe gained in prominence, its god came to be the god of the northern confederacy. Nevertheless, with David's victory, ardent enthusiasm for Yahwe, reinforced by military and cultural achievements, led to the recognition of Yahwe as God by all the Hebrews. That Yahwe ultimately became in their thought the God of all mankind is in the main the achievement of the prophets. Hebrew prophecy owes little to other lands; it has its own roots in Palestine and developed in times of stress and strain. With the First Isaiah there was theoretical monotheism; then with Jeremiah and Deutero-Isaiah, thoroughgoing universal monotheism. It is highly informative and rewarding to compare this revised and expanded edition with the first edition of 1936 and to note how new discoveries and progressive research have enabled the author to modify previous opinions and to clarify and strengthen his principal conclusions.

CHARLES GORDON CUMMING

Bangor, Maine

NEAR EAST PANORAMA

By Glora M. Wysner. Illustrations by Philip F. Aziz. Friendship Press, 1950. 181 pp. \$1.50.

Using the apt simile of an oriental carpet, the author fills in the colorful and intricate patterns of Near Eastern life with its rich

variety of peoples, religious, and social customs. This readable and factual account of the Near East should provide much-needed information as American churchmen study the current foreign-mission theme. Of especial interest to the reviewer was Dr. Wysner's discussion of the political and economic scene, and particularly her treatment of the Palestinian situation, which would suggest that Christians in the West would do well to consider the Arab as well as the Jew in this morally ambiguous situation.

YOSHIO FUKUYAMA

Chicago, Illinois

INTRODUCING ISLAM

By J. Christy Wilson. Friendship Press, 1950. 64 pp. Paper, \$0.60.

A companion booklet to *Near East Panorama*, the basic tenets of Islam are here set forth clearly and concisely. A chronological table of Moslem history and a convenient outline of Moslem doctrine, together with numerous illustrations of Moslem religious life, enable the reader to acquaint himself with a world-embracing monotheistic religion with an estimated following of three hundred and fifteen million. Though exceedingly brief, a wide range of Moslem faith and practice is covered, including a brief section on Islamic culture, which has a richness often unappreciated in the Christian West. Here is an informative and authoritative resource for the current foreign-mission study theme.

YOSHIO FUKUYAMA

Chicago, Illinois

FRUITS OF FAITH

By J. Richard Spann. Abingdon-Cokesbury, 1950. 240 pp. \$2.50.

Here is an excellent preaching help. Most of us are constantly searching for the deepest resources in preaching. *Fruits of Faith* is a three-part symposium of eighteen outstanding ministers, educators, and administrators. The first part is devoted to the basic elements of our Bible, Christian faith, God, Christ, the Holy Spirit, and man. The second part discusses the fruits of such faith as they relate to our personal religion: peace of mind, physi-

cal health, social relations, and immortality. The last part examines the fruits of the Christian faith in society: home, church, community, and social issues confronting the world today.

Many people are really wondering if the Christian faith can make a difference in our world. Here are some honest, clear answers to some of the serious questions thoughtful people are asking. The book does a good job of reaffirming the validity and vitality of our Christian faith, pointing to a way whereby men can live together in love and peace.

Some of the leaders participating in this symposium are Nels F. S. Ferré, Georgia Harkness, Carroll A. Wise, Kermit Eby, and others who are unusually qualified to deal with the subject assigned to them. This is no psychological or emotional fluff which is so often found in books of sermons. I expect to use it as a basis for a sermon series.

ROBERT R. EDGAR

Glenview, Illinois

WINDOWS TOWARD GOD

By Charles H. Schmitz. Abingdon-Cokesbury, 1950. 192 pp. \$1.25.

Windows labeled "The Stomach's Growl," "How's Tricks!" "Wanted—Late-Model Wrecks!" will disclose a God of somewhat more streamlined proportions than he who is revealed through "As the hart panteth after the waterbrooks." This is a requirement of radio, Mr. Schmitz says of these devotionals written first for broadcasting: "simplicity, vitality, the practical, personal appeal" (p. 7). At the "soap-opera" level there is certainly a need for openings toward God, and here this book may make significant contributions.

The concepts of God and Jesus are simple and traditional: "[God] is not our grandfather, not our foster father, not our father-in-law, not our stepfather, nor our godfather . . . but our Father" (p. 17). Jesus is "The Man among men, the King of kings, the Saviour of saviours" (p. 29).

Vitality of an energetic sort abounds on every page: "When did you last see God?" (p. 14); "Will you please die a little?" (p. 54); "Why not be a saint today?" (p. 61); "Watch that little fellow! Watch him" (p. 92).

"The longer Adam knew Eve the less of a vision she became and the more of a subdivision" is probably an effort toward the practical and personal. Some of the many illustrations are charming and impressive; and occasional sentences are provocative though left undeveloped: "God is patient, gathering up the prayers of the world until they so increase in strength that they impel an answer" (p. 18). The writing in general is characterized in one of the author's own sentences, "The thoughts are loosely disconnected" (p. 126).

ADENA JOY

San Francisco, California

THREE PENDLE HILL BOOKLETS

Search—a Personal Journey through Chaos.
By Ruth Domino. Pendle Hill, 1950. 40 pp.
\$0.35.

Prophetic Ministry. By Howard H. Brinton.
Pendle Hill, 1950. 28 pp. \$0.35.

The Power of Truth. By Herrymon Maurer.
Pendle Hill, 1950. 32 pp. \$0.35.

Search—a Personal Journey through Chaos, is a narrative of firsthand experience written by a woman of sensitive spirit who fled the tyranny of Nazi rule, first into France and finally to America. This is the story of how Quaker service—from the feeding in Germany after World War I to the refugee aid in Marseilles—alleviated in a small measure the suffering of one person in Europe who was searching for meaning and growth in the midst of shattered values and social chaos. There is value and beauty in this narrative. Ruth Domino speaks for many others. She reveals a beauty of spirit, and she has a beautiful vocabulary. Here is a religious journey worth sharing.

By tracing the ebb and flow of prophetic ministry in the Society of Friends, Howard Brinton endeavors to underscore the vital role of prophetic religion as a source of creative solutions to contemporary dilemmas. As the author points out, "Christianity was itself a revival of prophetic religion after a long period of priestly domination in Israel," but sacramentalism and fixed doctrine became dominant after the first century. The Quakers endeavored to revive this primitive Christianity.

Today, however, intellectualism and the social gospel have made inroads on the Quaker tradition. This is a brilliantly written pamphlet: clear, short, scholarly, and to the point.

Herrymon Maurer has come to the conviction that only the power of truth—the inward divine Light—can serve as a weapon against the evil within men. He finds validity in the pacifist strategy of the early Christians, of the Quakers, and of Gandhi. Subtitles, such as "The Cold War and Truth," attest to the down-to-earth quality of this leaflet. Important perennial questions that bother the non-pacifist are here dealt with. There is a challenge in the author's message.

LAWRENCE MCK. MILLER, JR.

Doylestown, Pennsylvania

DIARY OF A DEAN: ST. PAUL'S, 1911-1934
By W. R. Inge. Macmillan, 1950. 228 pp.
\$3.50.

William Ralph Inge, a Cambridge don, was dean of St. Paul's Cathedral, London, for twenty-three years, a crucial period in the history of the British Empire encompassing pre-World War I, World War I, and post-World War I times. The affairs and leading personalities of government and politics, of social and cultural change, and of ecclesiastical discourse were more than intimately known by him and are refracted through his unique, witty, and brilliant, albeit extremely "provincial," mind. Much of Dean Inge's quite personal thinking and his domestic life—characterized by a deep tenderness and tempered by the double tragedy of the untimely loss of his younger daughter and the heroic death of his second son, Richard, who served in the RAF during World War II—are pictured in this book based on the diaries of the author and of his beloved wife "Kitty" (Mary Catherine Spooner).

In the great literary tradition of the deanery—Colet, Donne, Tillotson, and Church—the author's productivity was as large as it was varied (thirty-three published books and innumerable articles for magazines, journals, etc.). Although a Victorian who lived to see his world, class, and liberalism (theological and political) shaken to the foundations, he was

also strangely prophetic in those many public utterances which earned him the unmerited title of "the gloomy dean." Two of his very contemporary-sounding and provocative addresses are included for the reader by the printing at the end of the book of the Romanes Lecture (1920) and the Rede Lecture (1922).

ALDEN DREW KELLEY

Evanston, Illinois

CHARLES FREER ANDREWS

By Benarsidas Chaturvedi and Marjorie Sykes. Harper, 1950. 334 pp. \$3.75.

Charles Freer Andrews traveled a long road from the Cambridge student who would have nothing to do with the Student Volunteer Missionary Union, because it was not exclusively Church of England, to the priest who resigned his orders in order that he might bear his Christian witness "untrammelled by dogmas and doctrines."

Arriving in India in 1904, as a staff member of St. Stephen's College, Delhi, Andrews soon became a sympathetic supporter of the Indian national struggle and a staunch opponent of racial discrimination. The ordered life of an academic community could not contain him. He gave more and more attention to what seemed to him to be more pressing outside interests, leaving his classes for long periods and, finally, severing his teaching connection altogether.

As an unofficial ambassador of Indian interests abroad, Andrews spent longer or shorter periods in South Africa, Fiji, East Africa, and British Guiana, seeking to protect the rights of Indian immigrants and indentured labor. He played a prominent part in the Indian labor movement. Between journeys he worked with Rabindranath Tagore at Santiniketan and was intimately associated with Gandhi in the National Movement. At one time he served as editor of Gandhi's weekly, *Young India*. Andrews was a prolific writer, but his books were more tracts for the times than works of enduring worth.

Andrews regarded himself as a bridge-builder between England and India. If Englishmen thought at times he was more Indian than English, they could not but love him for his selflessness and sincerity of spirit. Viceroy

and governors in India, and high government officials in England, may not always have respected Andrews' judgment, for at times his heart was quite at variance with reasoned opinion, but they gave him ready audience and examined his views carefully.

In many respects, Andrews was simple as a child, and the stories told about his utter disregard of material things and regimented living are legion. They are fascinating reading.

In all his work, Andrews never forgot his central mission, which was to live Christ. His best epitaph is the title bestowed on him by an Indian friend, which was a play on his initials "C. F. A."—"Christ's Faithful Apostle." This is an excellent book for your Indian shelf.

CLIFFORD MANSHARDT

Chicago

THE CHRISTIANITY OF MAIN STREET

By Theodore O. Wedel. Macmillan, 1950. 112 pp. \$2.00.

This has been done before—to contrast what Dr. Wedel calls "classical" Christianity versus "humanist" Christianity, but I do not know where it has been done more acutely or in more Christian temper. It is a plea for a return to some measure at least of the traditional view of Christianity as a religion of salvation.

The author says that Christianity has become an unknown religion to millions even of its nominal adherents. It is in danger of becoming rootless, illiterate, a mere "Golden Rule idealism," or, as the President's Commission on Higher Education implies, no more than an option on an equality with philosophy and secular idealism. The author's basic question is whether we can keep even our "remnant Christianity" without creed, theology, and church, because Christianity without theology would be a religion without God.

The author effectively contrasts the phrases "believe *that*" and "believe *in*." The latter phrase indicates commitment, trust, and allegiance, while the former suggests no more than intellectual acceptance. We have set aside the realism of sin, Dr. Wedel says, because "almost any relationship is a lighter burden than the call to a relationship to God," and any vital

THE CHICAGO THEOLOGICAL SEMINARY *Register*

relationship to God demands a recognition of sin as well as grace.

The book would be a very useful one to put into the hands of thoughtful lay people or to use as the basis for serious study groups. It makes no pretense to being a comprehensive or profound theological treatment, but within its limits of space and purpose it is sensible and provocative of much searching of soul on the part of clergy and lay people alike.

ELMER S. FREEMAN

Chicago, Illinois

CASTE SYSTEM IN THE AMERICAN ARMY

By John Joseph Lenney. Greenberg, 1949. 233 pp. \$3.00.

This book is limited to a discussion of the development of caste in the Corps of Engineers and at West Point Military Academy. The author, now past eighty, served as an enlisted man, was commissioned in the Regular Army in 1899, later received an education in law, and was admitted to the bar in 1914. He is a research student but not a sociologist.

The theme of the volume is that "America's military institution and organization is not in harmony with the political and social organization" and that "the cankerworm at the heart of America's National Defense is CASTE," which is "an inheritance from the aristocratic class-ridden, Caste-ridden military and social organizations of England." Further, "This great and unforgivable wrong to nascent American democracy was established and defended in the sacred names of 'discipline' and 'patriotism'" and is so evidenced by the brutal practice of hazing at West Point.

Contrary to the theories held by the "professional military mind," the author contends that caste is not fundamental to discipline and battle bravery. He deplores the "persistent belief in fear as the most effective developer of unquestioning military obedience rather than reason, justice, patriotism, sense of duty and square deal."

Mr. Lenney charges that the U.S. Army is not even in theory democratic. However true this may be, he does not take into account the changes (such as appointing enlisted men to court-martial boards, integration, etc.) which have taken place since World War II and the

present trend toward democratization, particularly in the United States Air Force.

JOSEPH C. SIDES

Keesler Air Base, Mississippi

A FIRM FAITH FOR TODAY

By Harold A. Bosley. Harper, 1950. 283 pp. \$3.00.

Lectures delivered to the Methodist Preachers' meeting of Baltimore now appear in book form. The author has chosen various items of the historic faith—those that have had a major influence in the development of Christian thought—as his chapter titles. He begins with "Why a Creed in Religion?" and then follows with chapters on God, Jesus, the Holy Spirit, the Bible, the church, man, forgiveness, reconciliation, the Kingdom of God, salvation, and immortality.

No particular effort has been made to present the historical steps through which each of these major ideas developed. Rather, they are discussed in terms of the "kinds of evidence which give them contemporary validity today."

As always, Dr. Bosley's work is stimulating and most readable for both laymen and preachers.

EDWARD F. MANTHEI

Western Springs, Illinois

THE AMERICAN TRADITION IN RELIGION AND EDUCATION

By R. Freeman Butts. Beacon Press, 1950. 230 pp. \$3.00.

The debate on the proper relation between church and state is not new, but it has been renewed in our time in the United States and in many other countries. Professor Butts, a member of the faculty of Teachers College, Columbia University, in this volume attempts—and, in this reviewer's opinion, succeeds—to set the American discussion in its proper historical perspective. The first half of the volume examines the principles on the basis of which separation of church and state were adopted in the early years of the American experiment in democracy.

The Anglican establishment of religion in

Virginia, the Puritan establishment in New England, and attempts at multiple establishments in New York, Maryland, and elsewhere are studied, and the way in which the struggle for "the free exercise of religion" brought an end to these establishments is portrayed. The influence of Madison and Jefferson in the critical period of the writing of the Constitution and Bill of Rights is clearly described, with an effective and accurate use of their own words. The constitutional phase of the discussion is rounded out with an examination of the way in which the Fourteenth Amendment extended the basic principles of earlier years to the nation as a whole.

Professor Butts then studies the application of the two basic elements of the separation principle to the formative nineteenth-century period when the public schools were being established. These two principles are: "Public

funds shall not be granted to sectarian schools. Sectarian religious instruction shall not be given in the public schools." This valuable section suffers from a lack of sufficiently detailed exposition of the way in which the principle of separation was applied in the several states. The final section of the book deals with the renewal of the struggle of separation of church and state in education in the twentieth century. It unravels the tangled question of auxiliary services as well as direct appropriations, examines the Everson and McCollum cases, cites the lessons of North College Hill, Ohio, and Dixon, New Mexico, and ends with an excellent ten-point summary of the historical considerations involved in this important and current issue. Highly recommended.

HAROLD E. FEY

Chicago, Illinois

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It is advisable that a list of five titles in their order of preference be submitted, since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

The following is a list of new books added lately:

- Bible Study:* CHAMBERLIN, R. B., and FELDMAN, H. The Dartmouth Bible
GOODSPEED, EDGAR J. Life of Jesus
HODGKIN, ELIOT. A Pictorial Gospel
MANSON, T. W. The Beginning of the Gospel (Part 1 of A Primer of Christianity)
MINEAR, P. S. The Kingdom and the Power
ROWLEY, H. H. The Biblical Doctrine of Election
- Church History and History:* *BAINTON, ROLAND. Here I Stand: A Life of Martin Luther
BARCLAY, W. C. Early American Methodism, 1769-1844
COMMAGER, H. S. The American Mind
LAMPRECHT, S. P. Our Religious Traditions
MOORE, R. W. The Furtherance of the Gospel (Part 2 of A Primer of Christianity)
SCHWIEBERT, E. G. Luther and His Times
- Missions:* *LATOURETTE, K. S. These Sought a Country
MACKAY, JOHN A. Christianity on the Frontier
ROSS, F. H. Addressed to Christians
- Psychology:* HORNEY, KAREN. Neurosis and Human Growth
PORTER, E. H. An Introduction to Therapeutic Counseling
RUSK, HOWARD, and TAYLOR, EUGENE. New Hope for the Handicapped
SCHERZER, CARL J. The Church and Healing
STERN, E. M., and CASTENDYCK, ELSA. The Handicapped Child
- Philosophy, Theology, and Science:* BAILLIE, JOHN. The Belief in Progress
CAIRD, G. B. The Truth of the Gospel (Part 3 of A Primer of Christianity)
PITTENGER, W. N. The Historic Faith and a Changing World
RAMSEY, PAUL. Basic Christian Ethics
SEAVER, GEORGE. Nicolas Berdyaev
SHOEMAKER, S. M. The Church Alive
THORNTON, L. S. Revelation and the Modern World
*WEDEL, T. O. The Christianity of Main Street
WILLIAMS, R. R. Authority in the Apostolic Age

THE CHICAGO THEOLOGICAL SEMINARY *Register*

*Practical Theology
and Worship:*

BURKHART, R. A. The Secret of Life
FISK, M. P. The Art of the Rhythmic Choir
HARKNESS, GEORGIA. Through Christ Our Lord
HARNER, N. C. I Believe
*JOHNSTONE, M. B. Create Your Own Tomorrow

*Social Ethics and
Sociology of Religion:*

DU BOIS, R. D. Neighbors in Action
GRECO, M. C. Group Life
LOOMIS, C. P., and BEEGLE, J. A. Rural Social Systems
MAYS, B. E. A Gospel for the Social Awakening
POSTON, R. W. Small Town Renaissance
RICH, MARK. Rural Prospect
SANDERS, I. T. Making Good Communities Better
SOROKIN, PITIRIM. Social Philosophies of an Age of Crisis

Religious Education:

*APPLEGARTH, M. T. Right Here, Right Now!
MILLER, R. C. The Clue to Christian Education
LOWRY, H. F. The Mind's Adventure
KNOWLES, MALCOLM. Informal Adult Education

*Drama, Biography,
and Literature:*

BARZUN, J. M. Berlioz and the Romantic Century
CLARKE, A. F. Introduction to Berdyaev
ELIOT, T. S. The Cocktail Party
ENGLEBERT, OMER. St. Francis of Assisi
WAGGONER, H. H. The Heel of Elohim

EVAH KINCHELOE, *Librarian*

* Reviewed in this issue.